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CHRISTINE MEEK

Narratio de Itinere Navali ad

Terram Sanctam

[Tendentium et Silvam Capientium]

ca 1190. Portugal. This Latin chronicle, which lacks a title and has been variously named by its four editors, is an anonymous first-hand account of the sea journey of a party of German crusaders to the Holy Land, and of their crucial participation in the siege of Silves in Southern Portugal by Sancho I of Portugal (July–September 1189). The text has survived in a unique early 13th-century copy (Turin, Accademia delle Scienze di Torino, Manoscritti legati 0193) but was all but ignored until 1840. Its anonymous author, very likely from Lower Germany and possibly a clergyman, left a straightforward, balanced narrative of that eventful siege as well as a description of the European coast between the mouth of the Weser and Marseilles (where, intriguingly, the text terminates).

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ANTÓNIO CASTRO HENRIQUES

Narratio de Longobardie

obpressione et subiectione

(Tale of the oppression and subjugation of Lombardy)

12th century. Italy. A Latin annalistic narrative by a Milanese anonymous, written immediately after the destruction of Milan by the Emperor Frederick I Barbarossa. The author, formerly

identified as one Sire Raul or Radulphus Mediolanensis, was most likely a layman, probably a notary. According to BUSCH, this text is the fundamental nucleus of the communal memory of Milan. It only survives in a 17th-century manuscript, Milan, Biblioteca Nazionale Braidense, Codex AF IX 30.

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LUCIA SINISI

Narratio de primordiis ordinis theutonicici

early 13th century. Northern Germany. Report in Latin and German on the early history of the Teutonic Order. The *Narratio*, originally composed in Latin and later translated into Middle High German, marks the beginnings of historical writing relating to and produced by the Teutonic Order. It recounts the pious foundation of a hospital in the vicinity of Accon by merchants from Bremen and Lübeck in 1190, the support of clerical and secular magnates and the transformation of the foundation from a provisional hostel into a permanent institution providing medical and spiritual care. The final part of the text reports the papal acknowledgment of the new institution as an Order. As data on the early history of the Order was scarce, the *Narratio* was a key source for subsequent chronicles of the order from → Peter of Dusburg until the late Middle Ages. It was included in the Statutes, thus becoming a kind of official charter of

the Order. The *Narratio* exists in six manuscripts of the 14th–16th centuries. Its date of writing is disputed: some favour the years 1204–11, others prefer 1244. ARNOLD, attempts to harmonize these estimates, suggesting a two-phase composition process, with a shorter primeval *Narratio*, now lost, being the basis of the surviving text. The Latin text survives in two 14th-century manuscripts, both in the Vatican (Vatican, BAV, regin. lat. 163; ottob. lat. 528), the German text in four codices of the 15th and 16th century (Vienna, ZDO, Hs. 787; Stuttgart, LB, HB V 72 etc).

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GISELA VOLLMANN-PROPE

Nauclerus, Johannes

[Vergenhans]

1425–1510. Germany. First chancellor of the University of Tübingen, educator and confidant of count Eberhard im Bart of Württemberg (Germany). In the 1490s he wrote *Memorabilium omnis aetatis et omnium gentium Chronici*, a world chronicle usually printed in two volumes. Based on many sources such as → Otto of Freising, → Burchard of Ursperg or the → *Flores temporum*, the chronicle reports on events from the Creation until 1500. Besides biblical and secular history, it provides above all latest news from the author's Swabian homeland. The prose text consists of over 300 sheets in folio, it is divided into six ages as well as 113 generations. A printed edition appeared only after the death of the author. It was edited and continued by Nikolaus Baselius; both Johannes Reuchlin and Erasmus made contributions. The significance of the text manifests itself in the use of well-

founded sources, in its broad reception within German Protestant historical writing as well as in the first-ever adoption of Giovanni Annio's reflection on historiographical method in the region north of the Alps. After its *editio princeps* at Anselms (Tuebingen 1516) the chronicle was reprinted between 1544–1675 eight times. However, a modern edition is still lacking. Parts of the text were translated into German by Niklas Amsdorff in 1534. No manuscript survives.

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FRANK ULRICH PRIETZ

Navagero, Andrea

1483–1529. Italy. Venetian poet, humanist, and diplomat, and supposed author in the vernacular of an official history of Venice from its origins to 1498. Born into a patrician family at Venice in 1483, he received a humanist education in his native city from Marcantonio → Sabellico and Marcus Musurus (ca 1470–1517), and later worked with the scholarly printer Aldus Manutius (1449/50–1515) as an editor of such Roman authors as Cicero, Quintilian, Virgil, Ovid and Lucretius. In 1516 he was appointed librarian of San Marco with the charge of filling the post of Venice's public historiographer left vacant by Sabellico's death. But in this position he mainly wrote polished funeral orations, Latin poetry in the style of Catullus and vernacular poems in the → Petrarchist tradition. In 1525–28, he served Venice on diplomatic missions to the Emperor Charles V in Spain, continuing as ambassador to France, where he died at Blois on 8 May 1529.

According to some accounts, toward the end of his life his quest for perfection caused him to burn the official history of Venice he had written in Latin. Nonetheless, an historical work in Italian entitled *Storia della repubblica veneziana* (History of the Republic of Venice), found under his name in a late manuscript in the Modena, Biblioteca Estense, It. 462=alfa.W.3.15, has long been attributed to him. It narrates Venetian political history, organized by the administration of each doge, from its origins to 1498, in the manner of Marin → Sanudo's *Vite dei Dogi*. The earlier

section, until the dogeship of Francesco Foscari, is largely derivative, but the later part is useful for its inclusion of the Latin texts of treaties and detailed accounts of Turkish wars and struggle with the Sforza of Milan under doges Giovanni Mocenigo, 1478–85, and Agostino Barbarigo, 1485–98.

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BENJAMIN G. KOHL

Nebrija, Aelius Antonius de

1444–1522. Castile (Iberia). Born in Lebrija near Seville under the name Elio Antonio Martínez de Cala y Jarava, Nebrija studied Theology, Rhetoric, Hebrew, Latin, Greek, History and Grammar at Salamanca and Bologna. After several years in Bologna he returned to Spain in 1470 and by 1475 he was already a professor of the University of Salamanca. From 1490 to 1509 he was official royal chronicler, after which he returned as professor of Rhetoric to Salamanca. In his last years he was professor in Alcalá de Henares where he died on the 5th July 1522. He wrote on diverse subjects although he is best known for his grammatical works, such as *Introductiones Latinae* and *Differentiae*, and especially the *Gramática Castellana* of 1492.

His chronicle, *Rerum a Ferdinando et Elisabethe Hispaniarum felicissimis regibus gestarum decades duae*, is a Latin translation of the chronicle of → Hernando del Pulgar; one of the principal aims of the humanistic historians of that time was to reorganize and re-write the vernacular chronicles which, in their opinion, did not have a sufficiently high literary level. The chronicle is preserved in Madrid, BNE, ms. R/406. It was printed in 1545.

Two other historical writings by Nebrija are known to us: *De bello Navariensi*, a translation of the *Conquista del Reyno de Navarra* of Luis Correa and the *Muestra de la Historia de las Antigüedades de España*.

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HEIDI R. KRAUSS-SÁNCHEZ

Nederhoff, Johannes

pre-1400–post-1456. Germany. Dominican in Dortmund. Nederhoff originated from an artisan family that had settled in Dortmund in the second half of the 14th century. He studied theology and philosophy in Erfurt, and taught both subjects in the Dominican monastery of Lübeck from 1417 to 1418. In 1429 he was appointed principal of the Bremen monastery school, and in 1434 he was temporarily appointed as Bible lecturer in Kraków. In 1435 he participated in the Provincial Council of the Dominicans in The Hague, and in 1450 he accompanied the Provincial General Johann von Essen to the General Council in Lyon. Nederhoff enjoyed considerable recognition in Dortmund where he served as *predicator generalis* (general preacher).

He wrote a *historia* of Emperor Charlemagne and his deeds in the Holy Land and in Spain, today lost, and a *Cronica Tremoniensium*, shortly after 1450. This chronicle deals with the history of Dortmund, drawing extensively from various medieval encyclopedists (→ Isidore of Seville, Bartholomaeus Anglicus, etc.). Nederhoff mostly neglects the 10th to 13th century, focusing instead on the 14th century, for which he uses numerous official city documents. The chronicle concludes abruptly with an account of the "Grosse Fehde", or War Campaign, involving Dortmund 1388–1390. There are two manuscripts in Dortmund (StA, Best. 202–XIII 1 and Best. 202–XIII 2) and one in Berlin (SB, ms. boruss. oct. 29).

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ALBRECHT CLASSEN

Neophytos the Recluse

[Neophytos enkleistos]

1134–ca 1220. Cyprus. A saint and author of many religious works containing historical information in the Byzantine Church *Koine* (with some Greek Cypriot dialectal traits) and of a short historical account of epistolary nature and in prose commonly referred to under the title *Περὶ τῶν κατὰ χώραν Κύπρον σκαιῶν / De calamitatibus Cypri* (Of the Misfortunes of the Land of Cyprus).

Born in the Cypriot village of Lefkara, Neophytos was completely illiterate before he was tonsured a monk in 1152. His desire to embrace the solitary life of a hermit led him to a cave in the Paphos hinterland in 1159–60, where he lived as an *enkleistos* (recluse) until his death. A prolific writer, he composed many religious works of a varied nature that are inscribed within the Byzantine tradition but which are also idiosyncratic insofar as they reveal an autobiographer of sorts and a careful chronicler of historical events. Although the historicity of the information provided is probably submitted to his didactic intentions as a spiritual leader, Neophytos's writings remain an invaluable testimony for late Byzantine and early Frankish Cyprus.

His short account of the events that led to the Frankish acquisition of Cyprus is of particular importance thanks to its merit of contemporaneity. Dated to 1196, the text is a lament of epistolary nature of the misfortunes that had befallen Cyprus following the island's 1184–91 rule by Isaak Doukas Komnenos, its 1191 conquest by Richard the Lionheart during the Third Crusade, and the 1192 establishment of the Lusignan regime. It survives in two manuscripts, the 14th-century Paris, BnF, gr. 1335, folio 6^v, and the 15th-century Venice, BNM, gr. 575, folios 395^v–396^v.

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ANGEL NICOLAOU-KONNARI

Neplach of Opatovice

1322–71?. Bohemia. Author of the Latin *Summula chronicae tam Romanae quam Bohemicae*. Born in Hoříněves to a poor family, Neplach of Opatovice was sent to the Benedictine monastery in Opatovice (Eastern Bohemia) in 1328. In 1334 he took the vows of the Benedictine Order, and in 1340 he studied in Bologna. As abbot of the Opatovice monastery from 1348 he was active at the court of emperor Charles IV.

Around 1360–5, by request of some monks of his monastery, he wrote a short universal history with continued Czech history from the Nativity up to 1365, entitled *Summula chronicae tam Romanae quam Bohemicae*, filling ca 40 small manuscript pages. The section for 1347–65 (the reign of Charles IV) is missing. As sources he used the chronicle of → Martin of Opava, a catalogue of the Czech ruler, older Czech chronicles, legends and oral tradition. The sources for the detailed description of the visit of Charles IV to Avignon in 1365 were most likely letters sent from Avignon to Bohemia. The value of the work is unfortunately decreased by mistakes in dating. The chronicle survived in a single manuscript, Prague, Národní knihovna, XXIII F 195 (late 14th or early 15th century).

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MARIE BLÁHOVÁ

Neri di Bicci

1418–92. Italy. Neri di Bicci was the son of Bicci di Lorenzo and grandson of Lorenzo di Bicci, both painters in Florence. Born in 1419, he inherited his father's workshop in 1451 and ran it until his own death in 1491/92. Although an artist of moderate talent working along traditional lines, he was well employed by ecclesiastical and lay patrons, especially those of a modest social level, for everything from altarpieces and devotional works to colouring and gilding reliefs and frames.

His *Ricordanze* (Recollections) cover more than twenty years and provide much information not only on the circumstances of commissions, but also on collaboration with other artists, contracts with apprentices and assistants, the acquisition of materials, payments and occasional disputes and many other artistic matters. They also record the running of a household that was at the same time a business, with details of purchases of property and dealings with tenants, acquisitions of food supplies and clothing for his family and apprentices and efforts to assist his sisters in widowhood. While there are no comments on political events, the *Ricordanze* provide a mirror of contemporary social life as he dealt with tax officials, provided dowries, acted as executor and on occasions, despite running a solid business, contracted debts.

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CHRISTINE MEEK

Nerli, Antonio

d. ca 1420. Northern Italy. Prelate and author of a short chronicle on the Benedictine monastery of Sant'Andrea in Mantua. Antonio Nerli was born into an aristocratic family from Siena. We first hear of him as archpriest and, from 1393, prior of the cathedral of Sant'Andrea in Mantua. In 1407, Francesco Gonzaga appointed him head of the Benedictine abbey of San Benedetto Polirone, where he started writing the history of the monastery of Sant'Andrea. After a period of imprisonment in Brescia, he left for Rome where he became abbot of San Lorenzo *extra muros*. He probably died in Rome around 1420.

His only work is known as *Breve chronicon monasterii mantuani sancti Andree ord. Bened.*, which narrates the history of the abbey of Sant'Andrea. Although the chronicle starts in 800, it focuses on the lives and deeds of the abbots of the monastery between 1072–1431. The chronicle was completed after Nerli's death by an anonymous continuator. The sole surviving manuscript is a 15th-century copy which used to belong to the abbey of San Benedetto, now Mantua, Biblioteca Teresiana, ms. 909 *olim* H. I, 35.

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CRISTIAN BRATU

New Cronicles... of the Gestys of the Kynges of England

after 1437. England. This 15th-century prose chronicle in English, which MATHESON classifies as a peculiar *Prose Brut*, is translated from a Latin → *Prose Brut*. Surviving in three known manuscripts (Oxford, Bodleian Library, ms. Ashmole 791; Wells-next-the-Sea, Holkham Hall, ms. 669 and New York, Columbia University Library, Plimpton ms. 261) it bears a title derived from manuscript incipits, though lacking in Ashmole. Plimpton 261 identifies the author as Richard Rede, a name found in its source, the Latin *Brut* in Oxford, Bodleian Library, ms. Rawl. C 398 (15th-century), but this could be erroneous. Like its Latin precursor, its coverage of history from the foundation of Albion to the murder of James I of Scotland in 1436/37 is idiosyncratic and includes information not found in the Anglo-Norman → *Prose Brut* and English → *Prose Brut*; it mentions, for example, Joseph of Arimathea's founding a church at Glastonbury, information probably derived from → John of Glastonbury's *Cronica*. John → Hardyng used a source related to the *New Cronicles* or its Latin antecedent. It remains unedited.

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SARAH L. PEVERLEY

Niccolò di Borbona

d. post 1444. Italy. Born in Borbona, a castle near L'Aquila, in central Italy; nothing is known about his life, but probably he was a storyteller. ANTINORI considered him to have written the *Cronaca delle cose dell'Aquila dall'anno 1363 all'anno 1424* (Chronicle of L'Aquila 1363–1424), and he is still usually cited as its author but recently DE MATTEIS questioned this opinion. In fact he almost certainly wrote nine religious and moralistic poems, whose language and style are very different from that of the *Cronaca*.

The chronicle recounts the history of the town of L'Aquila from 1363 to 1424, in central Italian vernacular. It is a continuation of → Buccio di Ranallo's *Cronica*, and it begins where this chronicler stopped, continuing to the defeat of Braccio da Montone, a soldier of fortune who besieged

L'Aquila (1423–24). The style is very simple and without rhetorical or poetic elements, and this is one of the reasons why Niccolò is no longer considered its author. It survives in a 15th-century manuscript, containing also a copy of Buccio di Ranallo's chronicle: Parma, Biblioteca Palatina, cod. 77.

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PIERLUIGI TRENZI

Niccolò Speciale il Giovane

[Nicolaus Specialis Junior]

d. 1444. Italy. Born in Noto (Sicily), he was viceroy of Sicily and lord of Paternò, Ispica, Castelluzzo, Granerio, Cassibile, S. Marco, Celso, Monte Climisi and Cipolla (Sicily). He was a member of the same Speciale family that had given birth to → Niccolò Speciale il Vecchio; he was a scholar, a jurist and a politician. Thanks to his personal qualities he rose at the court of King Alfonso V the Magnanimous of Aragon (1416–58), who held him in such repute that he was appointed viceroy of Sicily from 1423 to 1429, and was further confirmed in that post together with Guglielmo Moncada and Giovanni Ventimiglia until 1432. He was sent as an ambassador to Queen Joan II of Naples and to the Pope, attending the coronation of King Sigismund of Luxemburg as Holy Roman Emperor (1433). As a member of Alfonso's entourage, he was captured in the naval battle against the Genoese in 1435. After quite a lengthy a sojourn in Florence—probably from 1436—the last part of his life was spent in Noto where he died on 13 February 1444.

To his undoubted administrative and bureaucratic capacities he added a sound literary culture based on Italian classics, in particular readings of Dante Alighieri, whose quotations emerge

in the "epistle" otherwise known by the title *Epistola de Nicolai Speciali*. Addressed to Bartolomeo, a Dominican and professor of theology from Siracusa, it is a short and lively genealogical chronicle about the kings of Sicily, in the form of an epistle. Structured according to an annalistic model, accurate in its judgements and adorned with quotes from Dante within the narration written in good Latin prose, the work offers a juridical conception of history and pursues, through genealogy, the aim of legitimizing on a historical-judicial basis the succession to the throne of the Magnanimous, as the anonymous compilers of the → *Brevis cronica de factis insule Sicilie* and of → *Cronica brevis composita de et super factis insule Sicilie* do for King Martin the Younger (1392–1409).

There are two surviving copies of the *Epistola*, which were almost contemporary, written in the first years of the 16th century, and now collated in two different miscellaneous manuscripts written on paper and bound in parchment, dating back to the same period (Palermo, Biblioteca della Società Siciliana di Storia Patria, ms. I B 30, fol. 252^v–253^v, deriving from the private collection of the Giarratana counts, and Palermo, Biblioteca Comunale, ms. Qq E 165). The family transmission of the latter manuscript in particular has stilled all doubts about the identity of the author, which were caused by the homonymy with the other eminent chronicler Speciale and the fact that the manuscript comes from the library of Pietro Montaperto, baron of Raffadali, who became a member of the Speciale family through marrying a certain Eleonora Speciale.

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ROSANNA LAMBOGLIA

Niccolò Speciale il Vecchio

[Nicolaus Specialis Senior]

13th–14th century. Italy. The 17th-century scholarly tradition believed Niccolò to be from

Messina (Antonino AMICO), whereas the 18th-century tradition has it that he came from Noto in Sicily (Rocco PIRRI). His only biographical data are drawn from the *Historia sicula* which he wrote, but never completed, probably because he died, and in which, speaking of himself, he states that he witnessed an eruption of Mount Etna in 1329 and took part in a legation sent by King Frederick III to Pope Benedict XII, in 1334 (but which more likely took place in 1335). Otherwise the chronicle allows us to identify approximately the period of his activity and his cultural profile, in addition to his spontaneous liking of Messina and its people, without it ever becoming a feeling of fulsome partisanship.

The *Historia sicula* is a detailed chronicle in prose, written in an elegant and accurate Latin, which narrates *a posteriori* the Sicilian events from 1282 to 1337, year of the death of Frederick III of Aragon. As in the earlier *Historia sicula* of → Bartholomaeus of Neocastro and in the later *Historia sicula* by → Michele da Piazza, Niccolò too claims the legitimacy of the Aragonese monarchy, but on a different conceptual basis: unlike Neocastro, he identifies its foundation in a precise *voluntas Siculorum*, and unlike them both he lacks a municipal spirit. From this point of view Niccolò's interpretation of the Sicilian Vespers as an historical event common to all the Sicilian people is particularly revealing.

The *Historia sicula* is transmitted in a numerous manuscripts, such as Besançon, Bibliothèque Municipale, Ms.675; Palermo, Biblioteca della Società Siciliana di Storia Patria, Fondo Fitalia, ms.B.I.30. All are anonymous, with the exception of ms. 495 in the Duke of Leicester's library at Holkham Hall (Wells-next-the-Sea).

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ROSANNA LAMBOGLIA

Nicola di Nicola di Bartolomeo della Tuccia

1440–73/74. Italy. Born in Viterbo, Nicola was a merchant, a "priore" (five times between 1452 and 1467) and an ambassador of his Commune. He also took on assignments of responsibility in many enterprises involving public building works. He wrote a Chronicle of Italy (1417–68) and one of Viterbo, dating from the origins to 1476, which was integrated by another author.

In these chronicles, Della Tuccia records events which he judges from an ethical point of view; however, the exhortation to *vivere pacificamente* (live in peace), put as an ideal ending to the local chronicle, does not seem to have a moral aim, but rather the purpose of putting into practice his mature personal political experience. Della Tuccia also reminds the future generations of the paintings in which they can trace his portrait: the missing Madonna della Misericordia (1458), in the Priori Chapel, and the fresco of the Sposalizio della Vergine (1469), in the Mazzatosta Chapel within the Chiesa della Verità.

At the beginning of the 20th century, PIETRO EGIDI defined the several editions of the two chronicles as unreliable. These included even the best one, edited by Ignazio CIAMPI, because it was based on a modern manuscript *macchiato di contaminazioni non lievi*. Egidi himself compared the merchant's chronicle of Viterbo with the one written by the contemporary friar → Francesco di Andrea and came to the conclusion that the friar's annals had been the main source of information used by Della Tuccia, although they were never mentioned. More recently, Giuseppe LOMBARDI acknowledged the appeal of the reconstruction proposed by Egidi and the value of the historiographical positivism which inspired it; nonetheless, supporting his theory, he suggested establishing a softer interpretation of the connections between the two texts.

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ALESSANDRO PONTECORVI

Nicolai de preliis et occasu ducis

Burgundie historia

(Nicholas' History of the Battles and the Fall of the Dukes of Burgundy)

ca 1480. Switzerland? Latin history of events leading to the Burgundian wars. The *historia* was first attributed to Nikolaus Friesen (d. 1494), suffragan bishop of Basel, by DÜRR. OHLY suggests a yet unidentified member of the magistrate of Strasbourg. The account is mainly based on his own witness and sources taken from the Strasbourg archives.

The *Historia* relates the conflict between Charles I the Bold, of Burgundy and archduke Sigismund of Austria which led to the Burgundian Wars of 1474–77. Despite his obvious sympathy for his compatriotes of the upper Rhine valley, and especially the *Eidgenossen* resisting Charles' governor Peter Hegenbach, the author discusses problems of the balance of power in Europe and tries to introduce rational reasoning in the field of politics. The language displays a typical mixture of citations of ancient authors and pseudo-ancient rhetorical styles, qualifying

him to be one of the early Alsatian humanists. The chronicler is aware of terminological problems. He prefers ancient geographical names but underlines the fact that they are often outdated or anachronistic. The work is connected with three German poems on the Burgundian war, printed together with the *Historia* in Strasbourg, written by Konrad → Pfettisheim, Hans Erhart → Tüsch and an anonymous cleric. The *editio princeps* is the oldest extant version of the text (Strasbourg 1478).

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DANIEL GOTZEN

Nicolau, Guillem

14th century. Catalonia (Iberia). Royal chaplain, and Catalan translator of the → *Chronicon Siculum* or Sicilian Anonymous. The translation, entitled the *Crònica de Sicília*, was made ca 1380 on the orders of King Pere IV of Aragon (III of Catalonia). In this form, the chronicle enjoyed wide distribution in the Catalan-Aragonese court, and became the official history of Sicily governed by Aragonese kings.

There are four parts in the narrative structure of *Crònica de Sicília* and *Chronicon Siculum*: a first legendary section up to the Arab conquest, a second dedicated to the Norman stage, a third that narrates the period of the Staufens kings and, lastly, a fourth from the Sicilian Vespers (1282), when the Catalan-Aragonese dynasty was enthroned in the island. A main characteristic of this chronicle is the use of original documentation that the author inserted into the story.

The various extant Latin originals close at the year 1328 and 1343 respectively. However, the Catalan translation was based on a MS, now lost, that continued until 1345. A further Latin manuscript (Barcelona, Biblioteca de Catalunya, ms. 488), not known by previous editors, continues to 1347.

The Catalan text has been preserved in four manuscripts: Barcelona, Biblioteca de Catalunya,

ms. 987; Rome, Biblioteca Nazionale Vittorio Emmanuele II, 1.103; Madrid, BNE, ms. 2,084 and Valencia Biblioteca General i Històrica de la Universitat de València, 212, the last being incomplete.

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DAVID GARRIDO VALLS

Nicolaus Biskupec of Pelhřimov

ca 1385–ca 1460. Bohemia. Author of a historically orientated Latin religious tract of ca 170 manuscript folios. Nicolaus was born in Pelhřimov (southern Bohemia) and studied in Prague around 1406, graduating with a bachelor in 1409. In 1415 he was ordained as a priest. A friend of Jan Hus, in 1420 he became head ("bishop") of a church organisation of the religious community of the Taborites, which represented the radical Hussite wing. Nicolaus was one of the most outstanding Taborite theologians, participant in many political discussions, where he defended the ideas of the Taborites. After the conquest of Tábor in 1452 he was imprisoned, he died in prison in Poděbrady.

Among his religious works there is a tract with a historical orientation, the *Chronicon causam sacerdotum Taboriensium continens*. This work, written from the Taborites' perspective, describes the period 1419–44, and was composed gradually between 1435–44. It has been preserved in a unique manuscript (divided into two volumes) in Brno, Moravská zemská knihovna, R 411 and R 434.

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MARIE BLÁHOVÁ

Nicolaus Minorita

14th century. Italy. Author of a comprehensive and well-documented chronicle on the Franciscan controversy about the poverty of Christ and his apostles. Nothing is known about his biography except that he introduces himself as a Franciscan (*frater Ordinis Fratrum Minorum*), and as a close friend (*amicus fidelis*) and follower of the minister general Michael of Cesena (d. 1342), who was deposed and excommunicated during the quarrels. Hence, we can only date the chronicle vaguely between the 1330s and 1360s. D. LASIC has assumed that Nicolaus might be identical with some Nicolao de Frisingia (Nicolaus of Freising) who is named among the witnesses of Michael of Cesena's appeal against Pope John's *Quia vir reprobus*.

The chronicle faithfully records the origins of the controversy, reproducing a great number of pertinent documents. It ends with a lengthy treatise on papal power, which might have been added later. The Fraticelli dell'opinione, who held Pope John XXII to be a heretic and denied his successors legitimacy, made use of the chronicle until the mid 15th century. There are 12 extant manuscripts, all different in the amount of accompanying material, the best and most complete of which is Paris, BnF, lat. 5154 (copied in Vatican, BAV, vat. lat. 4008). The oldest manuscripts date back to the mid-14th century.

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HIRAM KÜMPER

Nicolaus of Amiens

[Ambianensis]

1147–post 1207. France. Author of a Latin universal chronicle. Although best known as a theologian of the Porretan school, author of a *Liber de articulis fidei* presented to the pope

Clement III (1187–91) and a *Liber de Trinitate*, Nicolaus also wrote a *Chronicon Universale* in eight books. Books I–V deal with the first five ages of the world, Book VI with the period from Christ to Diocletian, Book VII from Constantine to Charlemagne, Book VIII reaches the coronation of Peter II of Aragon by Innocent III in 1204. The last three books are almost entirely centred on the popes and the emperors. Nicolaus's sources are essentially Jerome, → Sigebert of Gembloux, Anselm of Gembloux with the continuations of Ourscamp and Anchin, the → *Liber Pontificalis*, but also the *Chronographia Tripartita* of → Anastasius Bibliothecarius and the chronicle of → Frechulf of Lisieux. His own few additions concern Picardy. The chronicle survives in a unique manuscript, Vatican, BAV, regin. lat. 454.

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RÉGIS RECH

Nicolaus of Bray

[Braviacensis]

13th century. France. Author of a Latin epic poem on deeds of Louis VIII. Probably dean of the church at Bray-sur-Seine, he was present when the royal army laid siege to Avignon in 1226. He wrote an 1870 line epic poem *Gesta Ludovici VIII* in praise of the King of France, Louis VIII le Lion, which he dedicated to William of Auvergne, Bishop of Paris from 1228 to 1248. In it he lays stress on the coronation of Louis, his military foray into the Poitou, Aunis and Saintonge in 1224, highlighting the siege of La Rochelle. The campaign in the Midi in 1226 is also given importance, especially the siege of Avignon. The image that is conveyed is one of a legitimate, consecrated king who is a successful leader of the army. The text is verbose, full of classical allusions, mythology, Greek and Roman heroes, in imitation of Ovid and influenced by the *Alexandreis* of Walter of Châtillon. While it is true to say that Nicolas was a witness of the events he describes, it is also true to say that he does not hesitate to deform them. No manuscript is known to survive.

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RÉGIS RECH

Nicolaus of Ferrara

Nicolaus Ferrariensis

d. ca 1390. Italy. Born in Ferrara of a well-known family, he entered the Benedictines and after gaining a master's degree in theology became abbot of San Bartolomeo, near Ferrara. He was in contact with the Ferrarese court, and the marchese Niccolò II d'Este (1338–88) was the patron of his *Polyhistoria*, or *Polistoro* (Sum of knowledge/Encyclopaedia). A universal chronicle from the Creation to 1383, it is divided into four books; the first three focus on Roman history while the fourth is a history of Ferrara. The chronicle is almost unknown and its influence as yet unstudied; only one complete manuscript survives: Ferrara, Biblioteca Comunale, Antonelli 596. It was attributed by Muratori to Bartolomeo da Ferrara.

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PETER DAMIAN-GRINT

Nicolaus of Modruš

[of Modrussia; Modrussiensis]

before 1427?–1480. Dalmatia. Clergyman, diplomat and historian. Born in Kotor in Dalmatia (now Montenegro), he became bishop of Modruš in 1461. He was sent as an apostolic nuncio by Pius II (Aeneas Sylvius → Piccolomini) to the Balkans, especially to the court of Matthias Corvinus, who was engaged in the struggle against the Turks. The bishop was then employed in many administrative offices for the Church in various towns in central Italy.

Nicolaus authored two major historical works: *De bellis Gothorum* (Of the wars of the Goths) in four books, probably inspired by Piccolomini's *Historia Gothorum* (1453); and the *Defensio ecclesiasticae libertatis* (Defence of the ecclesiastical freedom), an energetic pamphlet written in the aftermath of the Pazzi Conspiracy (1478). The explicit target of this virulent polemic is Lorenzo de' Medici, the enemy of Sixtus IV in the Pazzi War, but the work transcends its immediate political context and advocates an idea of Europe as a Christian community. It is a piece of history of the papacy seen as a history of Western resistance to all kinds of barbarism and tyranny. Though written on behalf of an infamously nepotistic and warmongering pontiff, the book is notable for its lofty tone and visionary ambition.

One manuscript of *De bellis Gothorum* is extant in Rome, Biblioteca Corsiniana, Fondo Niccolò Rossi, Corsin. 127 [fol. 1–79^v]. Two manuscripts contain the *Defensio*: Florence, Biblioteca Riccardiana, ms. 365 [fol. 71–137]; and Vatican, BAV, vat. lat. 8092 [fol. 1^r–68^r]. A posthumous critical edition by PINO LOMBARDI is forthcoming.

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MARCELLO SIMONETTA

Nicolaus of Siegen

15th century. Germany. Monk of the Benedictine monastery St. Peter in Erfurt (Thuringia). Author of a *Chronicon Ecclesiasticum* up to 1495.

Nicolaus promoted the Bursfeld reform movement, introduced at St. Peter's in 1451, and wrote his chronicle to strengthen its results. Beginning with the birth of St. Benedict he offers a history of the order up to the 15th century. From his own reform experiences he seeks to show the dangers of undue material wealth and irresponsible prelates. On the other hand the crises can be overcome by consistent reforms. Above all, the numerous details on the monastery's daily life in the second half of the 15th century make the *Chronicon ecclesiasticum* an invaluable wit-

ness for the history of the monastery and of the reform.

Nicolaus wrote at the behest of his abbot Günther of Nordhausen, whose treatise on historiographical method provides the framework of the *Chronicon*. He repeatedly affirms that he tried to identify the most reliable of the available sources. As the librarian of his monastery, Nicolaus uses charters and chronicles of the monastery like the → *Cronica S. Petri Erfordensis moderna*, works of the church fathers, hagiography, chronicles by → Lampert of Hersfeld, → Vincent of Beauvais, Johannes → Rothe and the *Catalogus* of Johannes → Trithemius.

The autograph has been preserved in Weimar (Weimar, Hauptstaatsarchiv, Sammlung F 166), first described by Goethe and his brother-in-law Christian Vulpius. Nicolaus had planned to revise it, but he died in 1495 from the Black Death. There are transcriptions of the 17th and 18th century, for example Weimar, Hauptstaatsarchiv, Sammlung F 167, Berlin, SB, ms. germ. fol. 941 and Erfurt, Bistumsarchiv, Hs. Erf. 27). A critical edition remains a desideratum.

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MATTHIAS EIFLER

Nicolaus of Znojmo

15th century. Moravia. City scribe in Znojmo (Southern Moravia), author of three historically and politically-propagandistic poems in Latin. A historical depiction is found in his *Pugna Aus-*

traliu contra Hussitis anno 1431 die sancti Calixti metrica descripta, dealing with the defeat of the Hussites during the invasion of Austria near Waidhofen an der Thaya on 14 October 1431 (Třeboň, Státní oblastní archiv, A6). Later, in the Znojmo municipal books, he chronicled the arguments that occurred in Znojmo on the occasion of the reception of king Jiří of Poděbrady as the lord of the town in 1458 (Znojmo, Státní okresní archiv, I 96, fol. 1^r).

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MARIE BLÁHOVÁ

Niederrheinische Reimchronik der Schlacht von Göllheim

(Lower Rhenish rhymed chronicle of the Battle of Göllheim)

1298. Germany. A fragmentarily-transmitted poem on the Battle of Göllheim, written in the Mosel-Franconian (Central German) dialect of Middle High German, in rhyming couplets.

The battle at Göllheim near Worms (Rhine-land) was fought on 2nd July 1298 between the Roman-German King Adolf of Nassau and his challenger the newly elected Hapsburg Antiking, Duke Albrecht of Austria. The poem was apparently written in the Rhineland in the autumn of the same year by an author who was not present at the battle. The beginning and end are missing, but 302 lines survive. These contain an account of the death of Adolf and a lament on him and other lost warriors: *Owi der jemerlicher noit! Der werde koninc de lach doit*.

The slightly questionable designation of the poem as a *Reimchronik* originates with SEEMÜLLER; BACH calls it simply *Die Schlacht bei Göllheim*. This is one of six short fragmentary poems apparently by a single author, whom BACH tried to identify as Zilies von Sayn, though this has met with little resonance. It survives in Frankfurt, StB & UB, germ. 8^o 55.

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GRAEME DUNPHY

Nikephoros Patriarches

ca 758–828. Byzantium. Offspring of a family of imperial civil servants and later patriarch of Constantinople. Nikephoros began a career as an imperial civil servant like his father, but was consecrated patriarch in 806. In 814, confronted with Leo V's iconoclasm, he remained a steadfast iconodule and hence he had to resign in the spring of 815. He wrote a chronicle in Greek, and also a second short historical work which consists merely of a set of chronological tables. He also wrote theological invectives against the iconoclasts.

Nikephoros' work with the title Ἱστορία σύντομος ἀπὸ τῆς Μαυρικίου βασιλείας (Short history starting with the reign of Maurikios) contains the historical events with lacunas from 602 to 769, between 641 and 663 and from 733 to 741. It was planned as a continuation of → Theophylact Simocatta's history, but it was never finished, and ends abruptly at the year 769. There are two versions, the second ending in 713. The last word has not yet been spoken about the time of its origin but it probably dates between 780 and 800. There is little in Nikephoros that is not in Theophanes. Among his sources are two Constantinopolitan chronicles, the first may have been written in 717 or 720, the second probably in 769. The *Historia syntomos* was used by → Georgios monachos and apparently by the so-called *Megas Chronographos*, a lost Byzantine universal chronicle, and by → Zonaras. There are two extant manuscripts: Vatican, BAV, cod. gr. 977 and London, BL, cod. Add 19390 (both 10th century).

Nikephoros' other chronological text was his Χρονογραφικὸν σύντομον (Short chronicle), which was extremely popular with the Byzantines. It is a short list of all Biblical, Hellenistic, Roman and Byzantine kings and emperors and

also of all church dignitaries from creation up to 829. It was translated into Latin by → Anastasius Bibliothecarius, and into Slavonic by an unknown translator. About twelve manuscripts of this text are known, of which the most important are Paris, BnF, cod. gr. 1320 (10th century) and cod. gr. 1711 (11th century); and Oxford, Bodleian, cod. laud. gr. 39 (11th century).

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STEFAN ALBRECHT

Niketas Choniates

ca 1155–1216/17. Byzantium. The chronicle of Niketas Choniates should be hailed as one of the most significant and perfect productions of the Byzantine, if not of the entire medieval historiographical tradition. It bears the title: Χρονική διήγησις τοῦ κυρ Χωνιάτου Νικήτα ἀρχομένη ἀπὸ τῆς βασιλείας Ἰωάννου τοῦ Κομνηνοῦ καὶ λήγουσα μέχρι τῆς ἀλώσεως τῆς Κωνσταντινουπόλεως (Chronicle narration of Niketas Choniates beginning with the reign of Ioannes Komnenus up to the sack of Constantinople).

Niketas was born about 1155, probably at Constantinople. His family originated from Chonai in Phrygia (today ca 25 km from Denizli, Turkey). According to his own statement as well as to that of his brother Michael (1182–1204, Archbishop of Athens) he considered himself to be a member of the upper-class of the Byzantine capital. As his surviving correspondence with his brother attests, between 1182 and 1204 he built a very successful civil service career, finally becoming secretary at the Emperor's court, chief judge at the High Court of Justice, head of the Byzantine financial system which was just ailing in his days, and finally the highest position in the civil

administration of the empire. Niketas' career ended abruptly with the sack of Constantinople by the crusaders in 1204. Together with his family he moved to Nicaea where one of the various Byzantine empires was re-established, but to his regret no official function was conferred upon him. Apparently he died at Nicaea about the year 1216/17. Besides his historical work, which was completed after 1204 with a list of the monuments destroyed by the Latins at Constantinople, Niketas published letters, several discourses and theological treatises.

His *Chronike diegesis* begins with the year 1118 and should be seen as the most important source for the Byzantine history of the second half of the 12th century. It is based on the historical work of Ioannes → Kinnamos, and also cites → Eustathius of Salonica's account of the sack of Thessalonika in 1185. The history of Kinnamos ended in 1176 so that the following years in Niketas' work are based on his own experience. In form, the work is a History of Emperors with an observable chronological character. The whole text is divided into twenty-one books, but depending on the importance of a particular Emperor more than one book can be dedicated to him. Within a single book the historical events are mostly recorded in chronological order although it is not always possible to correlate the absolute chronology of the content. This imprecision is a consequence of the high rhetorical form of the text, which does not allow the author to quote too many historical dates. Apparently after 1204 Niketas revised his work because within the chronological arrangement of the text one can occasionally find information which can only be understood in the light of the sack of Constantinople. Nicetas' personal arrogance is clearly visible in his disdain for the ordinary population, ethnic minorities or foreigners, which reveals him as an upper-class Byzantine par excellence. Acutely aware of his social position, he not only describes historical developments, but also tries to explain them, not hesitating to criticise an Emperor's policy.

The Byzantines obviously liked the *Chronike diegesis*, because it is transmitted in twenty-one manuscripts. The edition distinguishes three versions of the text. The shorter version (a) apparently was completed before 1204; the second (b) is more detailed and composed after the sack of Constantinople, whilst the final version (c) is geared much more to the colloquial language.

The most important manuscripts are: (a) Vatican, BAV, cod. gr. 168 (13th–14th century); Venice, BNM, cod. gr. 403 (14th century); (b) Vatican, BAV, cod. gr. 1623; (13th century); Paris, BnF, cod. gr. 1778 (13th century); (c) Munich, BSB, cod. gr. 450 (14th century); Vienna, ÖNB, cod. Suppl. gr. 166 (14th–15th century).

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LARS MARTIN HOFFMANN

Nicholas of Ligny

[Nicolaus Botrutinensis]

d. 1316. France. A Dominican from Ligny-en-Barrois in Lorraine, titular-bishop of Butrint in Albania (1311). Acted as *nuntius* and *consiliarius* to the emperor Henry VII, accompanying him to Italy 1310–3. He wrote a *Relatio de itinere Italico Henrici VII imperatoris* after the death of the emperor in 1313, in which he justifies the politics of the emperor using clever propaganda to denounce the attempts of pope Clement V and Robert of Naples to increase their influence

in Italy. In order to emphasize the impeccable character of Henry and the legitimacy of his opposition to Robert, Nicolaus yields to the temptation to alter or omit historical facts. The text survives in one manuscript, Paris, BnF, lat. 6027.

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RALF LÜTZELSCHWAB

Nikolaus von Jeroschin

ca 1290–post-1344. Germany. Chaplain of the Teutonic Order in Prussia. Author of a Middle High German *Krönike von Prūzinlant* (Chronicle of the Prussian Land), completed after 1331. This verse translation of → Peter of Dusburg's *Cronica terrae Prussiae* was commissioned by the grand master of the Order, Luder von Braunschweig. Nikolaus altered the form of Peter's chronicle, but the underlying convictions remain. The chronicle must also be seen as a response to a critical moment in the Order's history. Some scholars believe it could have been used to mobilise support in Germany for the wars fought by the Teutonic Order in the Baltic. Others think it was composed to make the Order's history more accessible to the non-Latin-speaking members of the organisation. Its popularity quickly eclipsed that of the Latin original: it was Nikolaus' *Krönike* that influenced the → *Ältere Hochmeisterchronik*. The chronicle survives in six complete manuscripts and more than seven fragments, most of them dating from the 14th century. The oldest manuscripts are to be found in Stuttgart (LB, HB V 95) and Toruń (Biblioteka Główna, rps 54/III). Nikolaus' chronicle was later translated back into Latin by Konrad → Gesselen.

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MICHAEL NEECKE

Nikon Chronicle

[Никоновская летопись]

late 1520s. Russia. Named after one of the copies belonging to patriarch Nikon, this compilation is the principal witness to official Muscovite chronicle writing in the mid-16th century. The first variant preserved in the original copy (manuscript of M.A. Obolenskij, Moscow, Российский государственный Архив Древних Актов, ф. 201, №163) was compiled at the see of the Muscovite metropolitan under metropolitan Daniil's personal supervision. The Nikon Chronicle is a comprehensive compilation on the basis of various local chronicles, perusing in addition other narrative sources (*vitae*, tales, epic narratives) as well as archival material. The sources used in the compilation were subjected to considerable literary and ideological reworking. Numerous pieces of information contained in the Nikon Chronicle do not have their equivalent in other chronicles and their reliability is often questionable.

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ALEXEI ALEXEEVICH GIPPIUS

Nine Worthies

The Nine Worthies constitute a group of nine heroes from world history who can be presented as an organizing pattern in chronicles. The theme originated around 1300 and found a considerable resonance in European literature and art in the late medieval and early modern period. They are divided according to the traditional chronological model of the three laws: heathendom (Hector, Alexander the Great, Julius Caesar), Judaism (Joshua, David, Judas Maccabeüs) and Christianity (Arthur, Charlemagne, Godfrey of Bouillon). The Nine Worthies were imagined to epitomize world history. Starting in the Low Countries, the theme spread throughout the art and literature of much of Europe with its widest dissemination in the Low Countries, France, Germany and England, and can be found in hundreds of examples.

The theme of the Nine Worthies is of courtly origin and has a "mirror" function: the heroes were interpreted as brave knights worthy of imitation. That Godfrey of Bouillon was the third Christian in the final position of the series indicates that the theme originated in a milieu with strong crusade interests. An early reference can

be found in the *Voeux du paon* (1312/13), an Old French Alexander romance written by Jacques de Longuyon, commissioned by Thibaut de Bar, bishop of Liège. In this text, the exemplary courtly Porrus, son of the Indian King Clarus, is compared to the Nine Worthies, about whom some biographical data are given. The theme was also used outside the court at a very early period, exemplifying just rulers. For example, statues representing the Nine Worthies in this context appear in the town hall of Cologne from around 1330. From the second half of the 14th century onwards, the Nine Worthies are associated occasionally with the *ubi sunt*-motif and with Dame Fortuna, serving as symbols of the transience of life.

Visually the heroes are individualized by portraying them with coats of arms. These heraldic elements appear in miniatures, woodcuts and engravings, as well as on tapestry, sculpture, jewelry, and on banners borne during civic processions and entries of princes. The coats of arms of the Nine Worthies were registered in numerous medieval armorials or rolls of arms, in combination with actual and fictional coats of arms.

In chronicles, individual heroes are compared to or characterized as "one of the Nine Worthies" and used for originary purposes. If a chronicler wants to introduce, say, Julius Caesar, his formulation at the first mention might refer to the Nine Worthies, thus highlighting the central position of this figure in world history. For example, in the → *Kattendijke-kroniek* there is a miniature representing King Arthur, with the text: *Dit is coninc Artur van aventueren, een van die negen die beste* (this is the marvellous King Arthur, one of the Nine Worthies, fol. 113^v). The same process happens in late medieval prose romances. Thus, for the reading public, mentioning the name of one of the Nine Worthies produced an association of the passage with world history.

Some chroniclers devote somewhat more attention to the theme. The Brabantine Hennen van → Merchtenen in his *Cornicke van Brabant* (1415) proudly emphasizes that four of the Nine Worthies (Hector, Julius Caesar, Charlemagne and Godfrey of Bouillon) figure in the genealogy of the dukes of Brabant.

Although traditionally Jacques de Longuyon was seen as the originator of the motif, recent scholarship sees the start of the tradition in a somewhat earlier Middle Dutch poem *Van neghen den besten* (About nine of the best). This poem, known in three manuscripts (Leiden,

UB, ms. Ltk. 208, fol. 2^{va-b} [ca 1325/50]; Stuttgart, Württembergische LB, ms. cod. poet. et philol. fol. 22, fol. 268^{va}–272^{ra} [shortly after 1400]; Brussels, KBR, ms. 837–845, fol. 170^v–183^v [1460/70]), was written shortly before 1300 and can be attributed to the Flemish poet, translator, and encyclopedist → Jacob van Maerlant (d. ca 1300). The poem also functioned as a source for various 14th-century texts and for the *Wereldkroniek* (1409) of the → Heraut Beyeren, who was in the service of the counts of Holland. Somewhat earlier → Froissart referred to the Nine Worthies in his *Chroniques*.

Other historians who use the motif include → Wilhelmus Procurator, *Chronicon* (ca 1332); → Bourgeois de Valenciennes, *Récits* (ms. 1407 or later; last historical fact mentioned 1366); → Guillaume de Machaut, *La prise d'Alexandrie* (ca 1370); → Jean d'Outremeuse, *La gèste de Liège* (second part of the 14th century); Jehan Cuvelier, *Chronique de Bertrand du Guesclin* (shortly after 1380); → *Goutsch Cronijxcken* (ca 1440); → Jean de Stavelot, *Chronique* (ca 1450); Jacob → Bijndop, *De annalibus quaedam nota* (ca 1466–82); *Jeeste van Julius Caesar* (late 15th century); Albertus Cuperinus, *Die chronicke vander vermarde ende vromer stadt van Tsertogenbosch* (finished in 1558); and *The nine English worthies* (1606).

In the first half of the 14th century, after the Nine Worthies were firmly rooted in cultural tradition, variants began to appear in which one or more of them was substituted by other heroes. The earliest example is attested in the *Avventuroso Ciciliano* of Bosone da Gubbio (after 1333), in which not only David, Judas Maccabeüs, Alexander, Julius Caesar and Arthur are mentioned, but also Samson, Hannibal, Roland and Lancelot. Occasionally all Nine Worthies are replaced by other names. In these instances the number nine seems to signify excellence and exemplary conduct. Some of these alternative series gained an imaginative life of their own, together with their fanciful coats of arms. The *Neuf Preuses* (Sinope, Hippolyte, Melanippe, Lampedo, Penthesilea, Tomyris, Teuta, Semiramis, Deipyle) originated in France, the *Neun gute Frauen* in Germany. Just like their male counterparts, the *Neun gute Frauen* were divided in three laws, heathendom (Lucretia, Veturia, Virginia), Judaism (Esther, Judith, Jaël) and Christianity (St. Helena, St. Birgitta, St. Elizabeth).

In the late medieval period a series of persons with the same name appear, as in *L'histoire des*

neuf roys Charles de France (History about the nine kings Charles of France, 1568) of François de Belle-Forest, or series of nine negative "heroes", female or male. Alternative series were clustered and now and then combined with the original Nine Worthies. Some of these alternative series circulated in large parts of Europe. In the German *Der dreien Glauben* [The Three Laws], handed down in different versions, from 1494 (in manuscript) and 1518 (in print), four series of nine are combined. Two are positive, two negative (two times nine men, two times nine women). Apart from the alternative series of nine, there is yet another tradition to underline the dynamics of the Nine Worthies: their combination with a Tenth Worthy. This person could be male (as Bertrand du Guesclin) or female (as Jeanne d'Arc).

See also → Arthurian material.

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WIM VAN ANROOIJ

Nishāpūrī

[Zahir al-Dīn]

12th century AD. Persia. Author of a history of the Seljūqs. Nothing is known about his life except the statement of → Rāwandī that he was tutor of the sultans Mas'ūd ibn Muḥammad and Arslan ibn Toghril (II).

Nishāpūrī wrote his *Saldjūqnāma* (Book of the Seljūqs) during the reign of the Great Seljūq of Persia, Toghril (III) ibn Arslan. He presumably hoped to win favour at the court by presenting a history of the great early Seljūq kings to the Sultan. In BOSWORTH's opinion, the *Saljūqnāma* can be regarded as a written example of how a member of the Iranian élite copes with the problems of the Turkish domination and the subju-

gation of the late Iraq Sultanate. The history is divided into fourteen chapters, covering the rise of the dynasty and the reigns of each sultan. The work is the principal source on the history of the Seljūq dynasty for the later Persian chroniclers (→ Rāwandī, Rashīd al-Dīn, Ḥamd Allāh al-Mustawfī, → Mirkhwand and → Ḥāfiz-i Abrū. The edition is based on a manuscript of the library of the Royal Asiatic Society of Great Britain and Ireland.

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HEIDI R. KRAUSS-SÁNCHEZ

Nithard

790/800–844/45. France, Germany. Frankish historian. Nithard was a grandson of Charlemagne, son of his daughter Bertha and Angilbert, and a lay abbot of St. Riquier (*Centula*) in Picardy. As a member of the imperial family, he was educated at Charlemagne's court. It is highly probable that he was a commendatory abbot of St. Riquier, and, like his father, he had never taken the vows. In the quarrels and wars between Charlemagne's grandsons, Nithard was a zealous adherent of Charles the Bald, whom he served as diplomat and for whose cause he fought on the field of battle (Fontenoy 841). Nithard died of wounds suffered during the battle against the Normans near Angoulême on either 15 May or 14 June 844 or 845, and was buried at St. Riquier.

At Charles' request, he composed the Latin account *De dissensionibus filiorum Ludovici Pii usque ad annum DCCCXLIII seu Historiarum libri quattuor* (On the dissensions of the sons of Louis the Pious until 843 or four books of histories) dedicated to the king, which discussed the troubled reign of Louis the Pious (814–40), the wars between his sons and the disintegration of the Carolingian Empire (840–43). He is the only known layman of his time to devote himself to the writing of history. Nithard's work is far from being impartial at times, but, as a kinsman and a close advisor of Charles the Bald, he had inti-

mate knowledge of the events which he related. Although occasionally partisan and intermittently inaccurate in his details, his chronicle is the most important and valuable source on the period of collapse of the Carolingian Empire. Nithard's history contains the pledges of allegiance taken in Strasbourg in 842 (*Sacramenta Argentariae*, *Straßburger Eide*, *Serments de Strasbourg*) by Charles the Bald and Louis the German, in Old High German and Romance, the ancestor of Old French—both fragments are among the first written texts in these languages.

The only surviving manuscript containing the integrality of Nithard's work is Paris, BnF, lat. 9768, dating from late 10th or 11th century.

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JERZY PYSIAK

Nizām ad-Dīn Shāmī

late 8th or early 9th century AH (14th–15th century AD). Persia. The first Timurid chronicler and the author of the only known history of Timūr composed during the lifetime of this conqueror.

Nizām ad-Dīn Shāmī lived in Baghdad when Timūr (known in the west as Tamerlane 1336–1405) occupied the city in 795 (1392–93). Timūr invited him to his court and instructed him to write the history of his rule and of his victories. He asked for the work to be written clearly, without rhetorical excesses, so that it could be understandable for all readers. The work ends with the year 806 (1404), one year before the death of Timūr. The resulting work became known as the *Zafar-nāma* (Book of Victory), the same title as the later and more famous biography of Timūr by → Sharaf al-Dīn 'Alī Yazdī, though this title only appears in the second redaction. The work was continued by → Ḥāfiz-i Abrū, who also used the same title.

The original redaction is transmitted in Istanbul, Süleymaniye Kütüphanesi, Nuru Osmaniye ms. 3267; the second version in London, BL, add. 23980.

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HEIDI R. KRAUSS-SÁNCHEZ

Nofri di ser Piero delle Riformagioni

fl. 1300s. Italy. Civic chronicler and Florentine notary who was an active participant in his city's government and exiled temporarily as a committed supporter of the Guelph cause. He is best remembered as the author of a short narrative composed in the vernacular, the *Cronaca*, that treats the years 1378–80. It is a valuable source for the study of the Tumult of the Ciompi, the uprising of the workers in the Florentine woolen cloth industry who brought about a period of intense civil and social unrest for the entire city. Nofri presents many rich details surrounding this revolt as well as his own deeply held views on the traumatic events afflicting the Florentine

oligarchy. His standpoint, however, is far from balanced: not only was Nofri condemned by the government that had been established by the Ciompi in 1378, but his father's home was sacked and set on fire, so it is hardly surprising that he composed a passionate denunciation of the members of the *popolo minuto* or lower classes and their patrician supporters. An incomplete copy of the *Cronaca* survives in a miscellany of writings in Florence, BN, Magliabechiano II.IV.348, fol. 22^v-26^r, in which Nofri's account of the Siege of Pisa (1405-06) can also be found.

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FLAVIO BOGGI

Noltz, Reinhart

ca 1450-1518. Germany. Author of a Worms Memorial for 1493-1509 in German prose. Born from a wealthy family of craftspeople in Worms, Noltz studied in Heidelberg and Cologne. In 1489 he became a member of the town council, later holding several town offices and diplomatic missions, mainly to the royal and imperial court. Eleven letters of his survive.

Noltz's memorial—he himself called it a *chronick*—is regarded the most important narrative source for Worms town history of the period. Despite generally narrating in first person, Noltz gives only few personal anecdotes, but rather provides a town and regional chronicle of his times. His depictions are lively and detailed, especially when it comes to major events such as jousts, prominent visitors, or the Reichstag of 1495. The sole manuscript is Worms, StA, Abt. 1 B Nr. 10.

Noltz may also have assisted town clerk Adam von Schwechenheim in writing the *Acta Wormatiensia*, but the extent of his involvement remains uncertain.

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HIRAM KÜMPER

Nomina omnium regum Scotorum

late 15th century. Scotland. Short eleven-*folio* summary in Latin prose of → Bower's *Scotichronicon* or one of its abridgements, possibly the → *Liber Pluscardensis*. It is found with other historical texts written in Latin and Scots in the Dalhousie Manuscript (Edinburgh, National Archives of Scotland, Dalhousie Muniments, GD 45/31/1, formerly Brechin Castle, Panmure manuscript). Written as anti-English propaganda and intended to show concisely the uninterrupted line of Scottish kings dating back to antiquity, its purpose would have been similar to that of the → Genealogical Chronicles in English and Latin and of the → Scottish Regnal Lists. It is closely related to, if not an immediate source for, → *Brevis cronica*. It begins with an account of the legendary Graeco-Egyptian origins of the Scots and ends with the death of James I in 1437.

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EDWARD DONALD KENNEDY

Nonnosos

early 6th century. Byzantium. Author of a history of his own embassy on behalf of Justinian I. The text contained the adventures of Nonnosos in Ethiopia and central and southern Arabia during a diplomatic mission on which he was charged to bring to Constantinople a certain Qays, ruler of Kinda; he subsequently journeyed to Axum. Arabian religion, elephants, and pygmies were some of the themes of his text. The text is completely lost, and the only information about the narrative is preserved in Photios (*Bibliotheca*, cod. 3), whose verdict was that Nonnosos was mainly concerned to emphasize his own

courage. Manuscripts: Venice, BNM, cod. gr. 450 (10th century) and 451 (12th century).

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SERGEI MARIEV

Norman annals

12th century. France (Normandy) and England. A complex of Latin annals produced ca 1095-1200. These comprise a corpus of annalistic materials that share a common root in a chronicle which was compiled and continued at Rouen Cathedral during the 11th century. This is clear from the shared entries which concern the archbishops and counts of Rouen; but none of the surviving texts is a "Rouen version", for all are the products of houses which obtained copies of this chronicle after 1095. LAPORTE suggests that the root was first transcribed at Saint-Évroult around 1098, at Mont Saint-Michel around 1100, at Saint-Étienne around 1100-06, and soon afterwards at Jumièges. Versions were also circulating from before 1125 in England, where they gave rise to a cluster of chronicles, most of which may be assigned to religious houses in the south-east: Battle, Chichester, Christ Church Canterbury, Lewes, Rochester, St Augustine's Abbey, Winchester Cathedral (or Ely?), and Worcester. Having been edited, interpolated and continued to varied effect, the surviving versions give differing impressions of the original. The *Norman Annals* were also much exploited for monastic chronicles, such as the → *Annals of St Neots*, the E- and F-texts of the → *Anglo-Saxon Chronicle*, and also by → John of Worcester.

Of the surviving versions the earlier of the two from Saint-Évroult (Paris, BnF, lat. 10062, fol. 130^r-60^v) is perhaps the most revealing: it is the earliest of the Norman versions now extant; it was continued as far as 1140 by → Orderic Vitalis; its entries for the period before 1098 appear to adhere closely to the language of the original; and it is laid out in four columns alongside a set of paschal tables covering the full 532-

year cycle. None of the other witnesses take this exact form, but several preserve columns of paschal data on their opening leaves. It seems likely that the Rouen ancestor was also mounted alongside an Easter table.

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PAUL ANTONY HAYWARD

Northern Annals

[Gesta Northanhumbroborum]

8th-10th century. England. Two distinct series of Latin annals included in the *Historia regum* attributed to → Symeon of Durham (Cambridge, Corpus Christi College, ms. 139, fols. 51^v-129^v). These are generally held to be anterior to the *Historia*, both because of their apparent coherence and because they seem to have been incorporated independently into other historical works. The earlier of the two series, known as the first set of northern annals, covers the period AD 732-802, and primarily records regnal and episcopal succession in Northumbria, with occasional reference to events in the South or on the Continent. The name *Gesta Northanhumbroborum*, which was formerly applied to this set of annals, is no longer in use. The second set, which runs from AD 888-957, focuses largely on the wars and disruptions of the Viking period. Because neither set survives in its original form, their

precise relationships to the historical works which incorporate them remain largely obscure.

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JOSHUA A. WESTGARD

Northern Chronicle, 1399–1430

15th century. England. A Cistercian work in Latin, which follows the Lancastrian kings from Henry IV's anointing to Henry VI's coronation, focussing mainly on northern English aspects of the rebellions against Henry IV, on Henry V's Norman campaigns, and on the royal visit to York in 1421. In London, BL, Cotton Domitian ms. A.xii, fol. 131–8, misleadingly labelled *Cronica de Kirkstall*, it forms part of a general chronicle; and in London, BL, Harley ms. 3600, fol. 233–7, it constitutes a continuation of a Whalley Abbey (Lancashire; Cistercian) copy of → Higden's *Polichronicon*. In some respects, such as its reference to the Shrewsbury battle site as "Bull Field" and its account of the royal progresses of 1421, it duplicates information found in other chronicles. Although some of its information is familiar to modern readers from Shakespeare via Holinshed's *Chronicles*, the *Chronicle* differs in notable details such as in its account of the Southampton Plot, which it places before the second Norman campaign in 1417 rather than before Agincourt in 1415. Gaps in 1408–12 and 1422–30 suggest that the *Chronicle* is a derivative account for which certain years were unavailable to the writer. The list of English nobility killed at Falaise in 1418 departs from its usual interest in the King and his adversaries, and the murder in France of Thomas, Duke of Clarence, in 1420 provokes its only first-person comment, "But alas I speak of what must be lamented."

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MICHAEL TWOMEY

Norwich Chronicle

[Chronicon de Nordovicum]

13th century. England. Latin chronicle from the Creation to 1290, written at the cathedral priory at Norwich, preserved in Norwich, Cathedral Library, ms. 1 (late 13th century) as well as in other manuscripts mentioned in the entry on Bartholomew → Cotton that cover in addition the years 1291–98.

Although LUARD assumed that the material after 1066 was largely a conflation of material in chronicles of → Matthew Paris and → Roger Wendover, VAUGHN argues that most of the information for 1066–1258 is based upon → John of Wallingford's chronicle, except for some material prior to 1109 that is similar to that found in an anonymous chronicle in Cotton Vitellius A.xx, *Chronica excerpta e magnis chronicis Sancti Albani, à conquestu Angliae, usque ad An. 1246* (fol. 77–108^b). The years 1258–63 and 1279–84 were derived from the → *Chronicle of Bury St. Edmunds*, but it appears to be independent of other chronicles for 1264–79 and 1288–90. For these years it includes information not found elsewhere such as Henry III's rage in 1270 over the election of a different candidate for Archbishop of Canterbury to the one that his son Edward (the future Edward I) wanted, and an account of rioters burning Norwich cathedral priory in 1272, for which they were punished by being dragged through town by horses and then hanged and burnt.

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EDWARD DONALD KENNEDY

Notker Balbulus

840–912. Switzerland. Benedictine monk of St. Gallen. Notker was educated and later taught at the monastic school at St. Gallen. He was one of three scholars in that school to bear the name Notker, and became distinguished by the name Balbulus (Stammerer). Notker was especially distinguished as a poet, much more so than as a writer of chronicles, and his many metrical sequences, of which he was among the earliest composers in Europe, won him acclaim throughout the continent. Ekkehard V produced a famous biography of Notker, which describes his fierce intelligence and physical frailty.

Notker produced several works that might broadly qualify as chronicles, including a metrical history of St. Gallen; a continuation of → Erchanbert's *Breviarium Regum Francorum*; a Latin life of the Irish founder of the monastery, St. Gall; and probably also *De Carolo Magno*, a prose biography of Charlemagne in two books, composed for his grandson. Notker's association with *De Carolo Magno* rests on the assumption that he and the so-called *Monachus Sangellensis*, the title originally bestowed on the anonymous author of this unusual piece of historical writing, were the same person, an assumption which most scholars now accept.

The *De Carolo Magno* survives in many manuscripts, some from the 12th century but none earlier, including Hanover, Niedersächsische LB, 858; Munich, BSB, clm 17134 & 17736; Oxford, Bodleian Library, Bodley 837; Troyes, BM, 294; Vienna, ÖNB, 531.

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STEPHEN PENN

Novgorodian Chronicles of the Fifteenth Century

15th century. Russia. The Novgorodian chronicles form a group of 15th-century chronicle

manuscripts that are defined by the fact that the place and time of the origin of their texts roughly coincides. The basis of chronicle writing in Velikij Novgorod is the → *Novgorodian First Chronicle* (Новгородская первая летопись), which exists in two versions: the older version (one manuscript from the 13th/14th century) and the younger (manuscripts from the middle of the 15th century onwards). The text of the younger version is based on its older predecessor but brings it up to date by extending the coverage to the 1430s. The younger version reflects the so-called original Kievan compilation of the 11th century that antedates the creation of the → *Повесть временных лет*. The question of when this source was included into Novgorodian chronicle writing is still debated. Both versions are characterised by a clearly local Novgorodian point of view, by a matter-of-fact style and a rather simple language containing vernacular expressions. It is assumed that the chronicle was updated on a yearly basis at the see of the Novgorodian archbishop by specially appointed chronicle writers who followed each other right up to the 15th century.

A new development in Novgorodian chronicle writing is the enrichment of the general narrative by chronicle information contained in the sole copy of the Novgorodian Karamzin chronicle (St. Petersburg, Российская национальная библиотека, F. IV.603). This chronicle brings together two different compilations that were continued up to 1411 and 1428 respectively. Already in the first source of the Novgorodian Karamzin chronicle (the compilation of 1411) the compiler shows a remarkable interest not only in local but also in general Russian affairs, using for this purpose at least two additional chronicles (in addition to the First Novgorod chronicle of the younger version): a South Russian chronicle including the *Повесть временных лет* and a central Russian source from the beginning of the 15th century. The compilation of 1411 was in turn used for the creation of a general Russian chronicle compilation linked to the metropolitan see in Moscow in the first half of the 15th century (variously referred to as the Photian compilation of 1418, the Novgorod-Sophia compilation of the 1430s, the compilation of 1448). The second source of the Novgorodian Karamzin chronicle (the compilation of 1428) is based on the chronicle compilation linked to the metropolitan see just mentioned but here it is again enriched by material from Novgorod.

The most perfect expression of the tendency to bring together various sources can be seen in the Fourth Novgorodian chronicle compiled by the chronicle writer of archbishop Evfimij II (1429–58). He used both sources of the Novgorodian Karamzin chronicle, checking them against the First Novgorodian chronicle of the younger version and completing the text by new entries whose sources remain unknown. The Fourth Novgorodian chronicle is again known in two versions, an older and a younger one. Their text coincides up to 1428 and contains the official chronicle of the archiepiscopal see. The older version (oldest manuscript: St. Petersburg, Библиотека Российской Академии наук, Тек. пост. 1107, 1470s) then continues the chronicle up to 1437 and the younger one (oldest manuscript: Moscow, Государственный исторический музей, Муз. 2982, 1460s) up to 1446. In a next step the Fifth Novgorodian chronicle was compiled in the Panteleimon monastery in 1446 or 1447; it likewise brings the narrative to 1446. It shows a clear tendency to return to the traditional line of Novgorodian chronicle writing by focussing mainly on local events and in doing so partly replaces entries of the Fourth Novgorodian chronicle by those from the First Novgorodian chronicle.

There is only one complete version of the official Novgorodian chronicle writing for the period of 1447 to 1469. It is conserved in the Vilnius manuscript of the chronicle of Avraamka (Vilnius, Lietuvos mokslų akademijos vrublevskių biblioteka, F. 22–49, ca 1470). It must have been written in circles that were close to the two archbishops Evfimij II and Iona (1458–69). The date of the manuscript suggests that it is either the original or at least a direct copy of the original. The chronicle writer of archbishop Evfimij II wrote his text in the St. George monastery whereas the chronicle writer of archbishop Iona (most likely Pachomij Serb) worked first in the Chutyn' monastery and later in the Nikolo-Ostrov monastery. An abridged version of the Avraamka chronicle was in turn used for the protograph of the Stroev and the Synodal copies (St. Petersburg, Российская национальная библиотека, Пог. 2035, 1470s, and Moscow, Государственный исторический музей, Син. 152 (46), written in 1544) of the Fourth Novgorodian chronicle with additional entries up to 1476. The continuation of the official chronicle text from 1470 to 1476 was obviously not written at the archiepiscopal

see but rather under the supervision of the local magistrate. The last entry in the chronicle writing of the Novgorodian Republic for 1477 is only conserved in the → *Ustjug chronicle*. After the fall of the Republic, chronicle writing in Novgorod ceased until the turn of the century.

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ALEXANDER GRIGORJEVICH BOBROV

Novgorodian First Chronicle

[Новгородская первая летопись]

13th–14th century. Rus'. Church Slavonic (Russian recension, with elements of Old Russian and Old Novgorodian dialect). A group of manuscripts based on the annals of Velikij Novgorod kept from the early 12th to the 15th century. The older version (старший извод) is represented by the only Synodal manuscript which is the earliest surviving copy of any Russian chronicle (Moscow, Государственный исторический музей, Син. 786). It contains annals for 1016–1352. The text up to 1234 is written by a single 13th-century author. The entries for 1234–1330 are written by another, 14th-century hand. The last three leaves contain contemporary additions for 1331–1352, made by four different writers. The younger version (младший извод) is preserved in 7 manuscripts, among which the main are *Commission* (Комиссионный список; St. Petersburg, Архив Филиала Института Российской истории РАН, Археогр. ком. 240) and *Academic* (Академический список, St. Petersburg, Библиотека Российской Академии наук, 17.8.36), both written in the middle of the 15th century and covering the events from 854 up to that time.

The text of both versions is generally the same for 1075–1330 and goes back to the archiepiscopal annals of Novgorod which were kept year by year in St. Sophia Cathedral from ca. 1115

to the 15th century. The analysis of language and style, as shown by GIPIIUS, allows the text to be divided into segments written by various chroniclers, boundaries between them usually coinciding with a change of archbishops of Novgorod. The Novgorodian annals are rather brief (in comparison with those of other cities) and more concentrated on local events, church building, natural events and disasters. In some sections their language is closer to local oral practice than is customary for chronicles elsewhere in the Rus'.

As ŠACHMATOV has shown, the text of the younger version up to the early 11th century reflects a version of the *Kievan Primary Chronicle* that is older than the → *Povest' vremennykh let* as represented by the → *Laurentian* and → *Hypatian Chronicle*. ŠACHMATOV calls this hypothetical stage the "initial compilation" (начальный свод, načal'nyj svod) and dates it to ca 1095. *Sub anno* 1016 the younger version contains the text of the *Russkaja Pravda* (Law of the Rus', 11th century) in its shorter version. Both versions give a detailed narrative of the capture of Constantinople *sub anno* 1204, which is an original source of information on this event.

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TIMOFEI VALENTINOVICH GUIMON

Nuhn, Johannes

1442–post-1524. Germany. Born 25th January 1442 in Hersfeld. Secular priest and altarist at the Benedictine convent at Frauenberg near Hersfeld. Author of three surviving dynastic chronicles. Nuhn matriculated to study theology in Erfurt in 1461, and thereafter he entered the service of

Count Heinrich XII of Henneberg-Schleusingen. After Heinrich's death in 1475 he was tutor of princes at the court of Landgravine Mechthild (widow of Landgrave Ludwig II of Lower-Hesse) in Rotenburg. He is attested in the circles of Landgrave Wilhelm II until 1506, after which it seems that his ties to the court broke. No date of death is known, but he was once again mentioned alive on 5th January 1524.

In the 16th century a number of historical works, primarily focussing on the history of the Margraves of Meissen, the Counts of Henneberg and the noble family of Wallenstein, were ascribed to him. Nuhn himself mentions having composed a rhyme chronicle (*von mir gemachte Chronicken zu Reime*). However, only three German texts by him have been preserved, all prose, all concerned with the history of the Landgraves of Hesse. The principal source for all three is the *Thüringische Chronik* of Johannes → Rothe. They were widely read: some 45 manuscripts survive, mostly produced in the chancellery of the Hessian landgraves in Marburg and the universities of Hesse.

The *Chronica und altes Herkommen der Landtgraven zu Döringen und Marggraven zu Meissen* (chronicle and ancient origins of the landgraves of Döringen and margraves of Meissen) mainly served the purpose of legitimisation of dynastic claims of the Hessian Landgraves by means of genealogical constructions, which provide the basis of a broad description of the territorial history of the Landgraviate Hesse to the year 1479. The first book of the bipartite chronicle deals with the *altes Herkommen* of important principalities and noble families (Princes of Anhalt, Margraves of Meissen, Counts of Henneberg etc.). The second focuses on the history of the Landgraviate of Hesse after the separation of Thuringia, with the main interest on the territory of Lower-Hesse. The work survives in a number of 16th- and 17th-century manuscripts, the most important being Kassel, Landesbibliothek und Murhardsche Bibliothek, 2° Ms. Hass. 4a (before 1568), and Leipzig, UB, cod. hist. DXLIH (Rep. IV. Fol. 19a, 1571).

The *Hessische Chronik*, which begins with Julius Caesar and was continued to the year 1511, shows an even stronger focus on the history of the Landgraves of Hesse to the time of Philipp the Magnanimous. It follows the conception of the *Chronica und altes Herkommen*, but with the main focus on the time after 1471. An

introductory chapter on the nature of the nobility, moralizing commentaries and proverbs accentuate the author's didactic intention. Three 17th- and 18th-century transcripts exist: Darmstadt, UB and LB, 194 (1615); Frankfurt, UB, ms. germ. quart 43 (around 1640); Kassel, Landesbibliothek und Murhardsche Bibliothek, 2° Ms. Hass. 5 (18th century).

The *Chronologia ab imperio Octaviani Augusti usque ad annum Christi 1523* is a historical compendium based on the *Hessische Chronik* in which information on world and regional history from the birth of Christ to the year 1523 were compiled in an annalistic manner and made easily navigable by means of a system of graphic symbols and underlining marking certain groups of persons (saints, popes, kings, dukes, abbots etc.), to help the reader *Jahre zcal und anevang mancher geschicht kortzlich und snelle zcuwinden* (to find year numbers and the beginnings of some of the stories more quickly). The only manuscript of the *Chronologia* is Mühlhausen, StA, Nr. 1-81/3 (probably the autograph).

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MATHIAS KÄLBLE

Nuwayri al-'Iskandarānī

8th century AH (14th century AD). Egypt. A local historian of Alexandria for whom precise dates are unknown. His work, the *Kitāb al-Ilmām* is a three volume local history of Alexandria. It is important for being an eye-witness account of the sack of Alexandria by the Crusaders, led by Pierre de Lusignan in the year 767/1365. VAN STEENBERGEN has valued the work as a dramatic story about the crimes of the Crusaders rather than a realistic source on the events of that year.

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MANUEL KRECKEL

Nyenhuis, Henrick [Hendrik]

d. 1455. Germany. Provost at the collegiate churches of Rees and Kleve (Cleves), *Rentmeister* (steward of finances) of the dukes of Cleves. The Latin genealogical chronicle attributed to Nyenhuis, *Anonymi chronicon de Genealogia, successione ac rebus gestis comitum ac postea ducum Clivensium*, begins with a paraphrase of the contemporary → *Wisseler Grafenreihe*, a short genealogy of the counts of Cleves from their legendary ancestor count Elias up to the death of the last count of the older branch of the family, Johann of Cleves, in 1368. Nyenhuis' account becomes increasingly independent and original from the times of count Otto (1305-10). Regarding the rule of the counts of Cleves-de la Mark, Nyenhuis adds information gathered from the archives at the castle of Cleves and excerpts of → *Leveld of Northof*. From the end of the 14th century on Nyenhuis' work is based on his own experiences as a servant of the dukes Adolf II (1394-1448) and Johann I (1448-81) of Cleves. Nyenhuis focuses on the genealogy and the possessions of the dynasty and underlines the great number of religious donations made by the dukes. The *chronicon* served as primary source for the contemporary German *Clevische Chronik* of → *Gert van der Schüren*. One contemporary manuscript, a copy of the lost original, is preserved in Berlin (Berlin, SB, ms. boruss. quart. 169).

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DANIEL GOTZEN

O
Oberrheinische Chronik (Chronicle of the Upper Rhein)

early 14th century. Southern Germany or Switzerland. Anonymous world chronicle in the Alemannic dialect of Middle High German, and one of the oldest chronicles in German prose, possibly by a member of the Teutonic Order. The only surviving manuscript, Freiburg i. Br., UB, Hs. 473, is an early copy written from 1337 until before 1352. The chronicle fills the first 33 folios, including a series of additions of contemporary information by four later writers. The authors give the most precise geographical information for the region between upper Rhine, Zürich and Lucerne and clearly show an ecclesiastical interest.

The main part begins with the fall of Lucifer and Adam and Eve, and proceeds through the six ages (fol. 1'-3'). A chronology of popes (the first writer gives a list from Christ until the election of Benedict XIII on 21 December 1334, fol. 3'-10') indicates mainly their tenure, but also emphasizes the German origin of certain popes, inserts information about important writers (Origen, Gregory the Great), the organisation of the church and orders, and refers to legends (Ursula, Silvester, Elizabeth, Dominic, Francis of Assisi, Antonius). This is followed by a chronology of emperors (Christ until Louis IV of Bavaria and the battle at Grünau between Zürich and count Johann of Habsburg on 21 September 1337) which draws on legendary, but also other literary material and writers (Pilate, Seneca's death, St. Helena, Julian's death, → Augustine, Boethius, → Bede, Stricker's *Karl*, Wolfram's *Willehalm*, the Lion of Braunschweig, again St. Elizabeth, the *Schwannritter* of Konrad von Würzburg). The chronicler is interested in the expansion of the Christian faith, first in Western Europe, then in the Holy Land, and finally through the Teutonic Order. There is also a particular interest in the persecution of Christians and Jews.

The first two additions concern the Hundred Years' War and apocalyptic signs (1338-9, fol. 26'-27'; 1340-8, fol. 28'-32'). The third addition deals with the plague and the accusation of the Jews poisoning wells (again 1348, fol. 32'). The fourth is concerned with the flagellants (1349, fol. 33').

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URSULA KUNDERT

Oberto Cancelliere

ca 1110/15-post 1174. Italy. Chancellor, consul and ambassador of the commune of Genoa (North Italy). Oberto's actual surname was *Naselus*. However, after his appointment as chancellor of the Genoese commune in 1141 he also became known as *Cancellarius*. This became his new surname and was later used by his descendants as well. Oberto had significant connections with the archiepiscopal curia and also played an active role in Genoese politics. He was elected consul of the commune in 1155 and consul of justice in 1147, 1149, 1153, 1157, 1160, and 1163. In 1162 he also served as ambassador of the commune to Frederick Barbarossa.

In 1169 Oberto was further appointed as the new official chronicler of the commune and was given the task of continuing the → *Annales Ianuenses*, the town chronicle begun by the Genoese political leader → Caffaro in 1100 and interrupted in 1163. Oberto's annals cover the period between 1164 and 1173 and mainly focus on the conflict between Pisa and Genoa. To write

this work the author relied both on his personal experience as consul and ambassador and on commune documents. In continuing Caffaro's work Oberto adopted the same patriotic perspective as his predecessor. Genoa is the only protagonist of his account and her military victories and economic supremacy in the Mediterranean are constantly emphasised. Oberto was also very concerned about the style of his prose and made extensive use of dialogues in order to give oratorical grandiloquence to his writings. In 1174 he was replaced as chancellor by Guglielmo Caligepalli and probably died shortly afterwards.

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ELENA BELLOMO

Odo of Deuil

[Odon de Diogilo; Eudes de Deogilo]

ca 1110-62. France. Benedictine monk, abbot of St. Denis, Paris. Born to a modest family, he entered the order at St. Denis and became a trusted companion of abbot → Suger. In 1147-9 he participated in the Second Crusade as a chaplain of Louis VII, king of France (1137-80). Returning to France, Odo remained a trusted associate of both Louis and Suger, succeeding the latter as abbot of Saint-Denis in 1151, and appointed abbot of Saint-Corneille in Compiègne in addition to his previous dignity by the king. Probably on Suger's request, he wrote an account of Louis' leadership of the crusade, but his administrative tasks presumably prevented him from completing it. Odo died in 1162 in Hôtel-Dieu of Paris Cathedral.

Odo's *De Profectione Ludovici VII in Orientem* (Louis VII's Journey to the Orient) is one of the most valuable sources for the Second Crusade. Thanks to his position at the side of the king, Odo had the opportunity to witness the events of the crusade with his own eyes. His work provides valuable information on the origin of the Crusade, its progress from France via Rome to Constantinople, then throughout Anatolia to

Antioch, ending before the siege of Damascus. In contrast to the German chronicler → Otto of Freising, Odo explains the failure of the Crusade in terms of human error rather than as the will of God. Although very critical of the crusade leaders and expressly formulating his opinions about their political and military mistakes, Odo glorifies Louis as a great crusader and the most Christian king.

Of particular interest is Odo's account of Louis' visit to Constantinople with its description of Byzantine imperial ceremonial as seen through western eyes. Recounting the difficult relationship between Franks and Byzantines, Odo strongly criticises the Greeks for their mistrust of the crusaders. Accusing the Byzantines of disloyalty, Odo blamed the Byzantine emperor Manuel I Komnenus for the fiasco of the crusade. He is likewise unfavourably disposed to the German crusaders and their king, Konrad III. One particularly interesting passage tells of the conversion of crusaders to Islam. Abandoned by the main crusading army and lost in a strange land, they were well treated by the Muslims, and motivated by their former enemies' compassion over three thousand allegedly embraced Islam without compulsion.

The sole extant manuscript is the 13th-century Montpellier, Bibliothèque Universitaire de Médecine, ms. 39. *Editio princeps*: P.E. Chiflet, Dijon 1660.

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JERZY PYSIAK

Odorannus of Sens

ca 985-post 1045. France. Monk of St. Pierre-le-Vif at Sens (Benedictine). Odorannus is the author of many treatises, two of which are historical in character. The first, a life of Théodechilde who founded the abbey of St. Pierre, is in some ways a preamble to the second, his *Chronicon*, which covers the period 678-1032. The period up to 1015 is treated in very brief fashion, the details seemingly culled from the *Annales Sanctae Colombae* and the → *Historia Francorum Senonensis*. Any original material was gleaned from the charters. The period 1015-32 is devoted to the efforts and achievements of the abbot Rainard, with special emphasis being put on the acquisition of a precious reliquary for the relics of St. Savinian, made by Odorannus himself, which the king, Robert the Pious, donated to the abbey. The original material in the chronicle, coming from Odorannus' own memories, concerns only the abbey, but it differs radically from other contemporary chronicles in being the only one to depict Hugh Capet as a legitimate ruler. The autograph manuscript is to be found in Vatican, BAV, regin. lat. 577. His chronicle was used by the author of the → *Chronicon S. Petri Vivi*, the chronicle of Ps-Guillaume → Godel, → Robert of St. Marianus in Auxerre and → Geoffrey of Collion and first published by Pierre Pithou in *Annalium et historiae Francorum scriptores coetanei*, 1594. Not content to be a goldsmith and a historian, Odorannus also wrote a treatise on music.

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RÉGIS RECH

Odorico da Pordenone

[de Foro Iulii]

d. 1331. Italy. A Franciscan Friar, Odorico was born in Pordenone near Friuli sometime between 1265 and 1285. According to one tradition, he was the son of a soldier in the retinue of Ottakar II, king

of Bohemia. Another tradition, less well-founded, tells that he belonged to a local family. He became a Franciscan around 1280, did missionary work in southern Russia for more than a decade, and after he returned to Italy, he was sent as a missionary to Constantinople and Trebizond in the Byzantine Empire and to Tabriz in Persia for eight years. In 1332 he left for East Asia, accompanied by friar James of Ireland, to join Archbishop John of Montecorvino in China. Travelling through Arabia, present-day Iraq and Persia they sailed from Hormuz to India. At Thana, near Mumbai, Odorico gathered the relics of blessed Thomas of Tolentino and other friars who were martyred there in 1320. He also visited the church of St. Thomas at Mylapore (i.e. Madras) and proceeded to Sumatra, Java and Champa (i.e. Vietnam), arriving in China around 1323. Odorico assisted Giovanni da Montecorvino for three years and then departed for home, arriving finally at Venice in 1329. On his way to Avignon to visit Pope John XXII, he fell ill at Pisa, and returned to Udine, where he dictated his travel journal in May 1330. He died on 14th January 1331.

The narrative of Odorico da Pordenone, called *Relatio de mirabilibus orientalium Tatarorum* provides a large amount of information on the Mongol court, its social and hierarchical relationships, and its mix of Christians and Muslims, and even about the Khan's daily activities, like hunting. The *Relatio*, which is told in the first person, describes many idolatrous ceremonies with horror, and like the descriptions by Marco → Polo it contains elements of the fabulous travel narratives as well, such as reports of the four rivers of Paradise. Unlike his description of India as an exotic land with a sense of constant danger, China is described as well ordered, harmonious and noble. In spite of the fantastic elements in his descriptions, there is no doubt that Odorico's *Relatio* has a basis in reality.

Odorico's narrative was relatively successful during the Middle Ages; it circulated in Latin soon after his death and was translated into French in 1351 under the title, *Le chemin de la peregrination et du voyage*, as well as into German and Italian. Parts of it were incorporated and elaborated by the author of the travel book published (spuriously) under the name of John Mandeville in 1357. The most important manuscript, and the one used by Henry Yule, is Paris, BnF, lat. 2584. There are also some interesting variations in other Latin Manuscripts, like Venice, Biblioteca Marciana, XIV.43

and in the Italian translations: Venice, Biblioteca Marciana, VI.102 and Florence, BNC, E.5.9.6-7.

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DAN GOLDENBERG

Offenburg, Henman

1379-1459. Germany. Basel entrepreneur and diplomat. Wrote a German-language report on his ambassadorial work and other achievements on behalf of the town of Basel in the years 1413-45.

A member of a wealthy Basel family, he made a considerable fortune through foreign trade and bank dealings, and from 1410 belonged to the political leadership of the town, holding the post of guild master (*Oberzunftmeister*) among others. His wealth allowed him to withdraw from commercial life in 1423. He invested his money in land and sat as a patrician in the town council. From 1414 he was a confidant and financier of King Sigismund, and represented the interests of the town at the royal court. At the Council of Basel he played an important diplomatic rôle in the service of town, empire and council. His influential position in Basel was shattered by the military conflicts between the town and the Austrian ruler, in the course of which Offenburg was accused of treason by pro-confederacy groupings within the town.

As a preparation for a possible trial, he gathered an extensive collection of materials. In the annalistic notes, he lists his journeys on behalf of the city and the honours accorded him, the royal privileges which he won for Basel, and the expenses he incurred personally in the process. This is followed by a chronicle of the conflicts of the years 1443-5, which takes on the tone of a diary when it treats of the exclusion of himself and his peers from the Basel council. As the trial never took place and Offenburg was restored to his position in the council, it proved unnecessary to edit this material into a final form. The text survives in a single 16th-century copy: Basel, UB, Ki.-Ar. Mscr. 67:2.

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BIRGIT STUDDT

Öhem, Gallus

ca 1445-1522. Germany and Switzerland. Author of a chronicle on the Reichenau monastery and of the *Reichenauer Reichschronik* (Chronicle of the German empire). Born as the illegitimate child of a Radolfzell canon, Öhem is first attested in 1458 as a pupil of the Latin school in Ulm, later in Schaffhausen. From 1461 to 1463 he studied at the University of Freiburg. He was legitimated by Niklas of Wyle in 1464, and became a priest at St. Leonhard in Basel, where he again matriculated at university in 1486. He was a priest in Innsbruck before 1472 and is later recorded holding *prebends* in Singen (1473) and Radolfzell (1480). After 1492, he was called to the Reichenau by abbot Martin of Weißenburg. The once eminent monastery was at that time falling into decline and, struggling with financial ruin, consisted of a community of only six monks. Using the resources of the Reichenau's library and archive, Öhem began composing his chronicle on the monastery around 1500. In 1505, he gained a *prebend* at the cathedral of Konstanz, where he is attested repeatedly until 1514 and where he seems to have written his *Reichschronik* (1505/1508). In the last years of his life, he most likely lived in Freiburg again.

Following the example of → Albrecht of Bonstetten's *Einsiedeln* chronicle, Öhem's *Cronick des gotzhus Rychenowe* is structured in three parts. The first (*von den stiftiern*) contains a vita of the Reichenau's founder Pirmin as well as an inventory of its property; the second (*von den regierern und äppten*), which is the largest and most important, tells the history of the monastery in the order of its abbots until 1453 and, inserted into this chronology, collects various types of documents and administrative material connected with the Reichenau. The third part (*gaistliche und weltliche*

fryhaitten) is a list of abbots, members of the monastery and eminent affiliates. The text is preserved in an early 16th-century transcript (Freiburg, UB, hs. 15), from which all other surviving manuscripts descend.

Öhem's second work, the *Reichenauer Reichschronik* (Vienna, ÖNB, cod. 2927, autograph) gives a history of German monarchs until the end of the Staufer dynasty, with a strong element of Swabian local patriotism. Öhem has also been proposed as the author of the → *Konstanzer Bischofschronik*, (St. Gallen, Stiftsarchiv, Hs. 339; unedited), but the ascription is doubtful.

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CHRISTINE PUTZO

Olde Fresche Cronike

1474. Low Countries. A verse chronicle in Middle Dutch, probably written in Frisia west of the Lauwers. In 1135 lines, the *Olde Fresche Cronike* narrates a series of partly legendary stories concerning the history of the Frisians from their origins until 1248, focussing mostly on the Frisians' acquisition of freedom and their devotion to the Christian faith. Although exclusively known through 18th-century copies, the text can be dated to 1474 thanks to an indication at the end. It is closely related to the → *Historia Frisiae*, the → *Gesta Fresonum* and to a short Frisian extract known as → *Aldfrysk Kronykje*, but their mutual relationships are still waiting to be studied in more depth. The *Olde Fresche Cronike* stands alone within the tradition as the only adaptation into verse. In contrast with most other versions, it

also lacks the biblical parallels that are so characteristic of the tradition as a whole. It has survived in two manuscripts: Leeuwarden, Tresoar, 1689 (olim Friesch Gen. II a 9) and The Hague, KB, 74 B 13.

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JUSTINE SMITHUIS

Oliba of Ripoll

971?-1046. Catalonia (Iberia). Offspring of a noble Catalan family (third son of Count Oliba of Cerdanya and Besalú), Oliba was the abbot of the Benedictine monasteries of Santa Maria of Ripoll and Sant Miquel of Cuixà from 1008 and bishop of Vic from 1018. He is believed to be the author of three poems in Latin dealing with various aspects of the history of Catalonia.

The first, the *Epicedion Raimundi Comitum Barcinonensis* was written in 1017-18 in honour of Count Raymond Borrell of Barcelona (d. 1017). The original manuscript is no longer extant although it is preserved in a 12th-century copy originating in Ripoll (Paris, BnF, lat. 5941), edited for the first time by Petri de Marca in 1688.

The second is known as *Disticha epitaphi comitum Rivipullo quiescentium* and was written by Oliba before 1018. The poem is dedicated to the Catalan counts buried at Ripoll: Wifred I the Hairy of Barcelona (878-97), Miró Bonfill of Besalú (960-84) and bishop of Girona (from 970), Miró of Besalú and Cerdanya (898-927) and his wife Ava (d. 962), Ermengol of Osona (940-42), Wifred II of Besalú (927-57) and Seniofred of Cerdanya (927-68) and Besalú (from 957). It is written in distichs, and inspired by Virgil, the distichs in honour of the first Carolingian kings by Deacon Benedict, the epitaphs on Adalhard and Emperor Lothair by Abbot Rabanus Maurus of Fulda, the epitaph of Einhard and the distich of Gerward copied in Einhard's *Vita Karoli Magni*. Conceived in the beginning to be engraved in stone, the distichs were collected in a manuscript, now lost, but copied by J. Pasqual, *Series comitum quorum corpora tumulata fuerunt in monasterio*

Rivipulli (Barcelona, Biblioteca de Catalunya, ms. 729). This was also copied by J. Villanueva (*Viage literario a las iglesias de España* 6 and 8) and É. Baluze (Paris, BnF, ms. Baluze 372, fol. 1^v).

In laudem basilicae et abbatum Rivipullensium was written after 1032 and is also known—in Catalan—as *En lloança del monestir i dels abats de Ripoll* (In praise of the monastery and of the abbots of Ripoll). This poem mentions Oliba's predecessors: Arnulf (948–70), Guidiscle (970–79) and Seniofred (979–1008). Modern textual criticism has observed a gap between verses 10–11 that should be the praise of the first abbots: Daguí, Daniel and Ennegó. *In laudem*, written in hexameters, is inspired by Juvenius' *Historiae Evangelicae* (ca 332) and the *Carmina* by Bishop Eugenius of Toledo (647–57). The *In laudem* was copied by Pasqual, Villanueva and Baluze together with the *Disticha epitaphi*, and survives in the same manuscripts.

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DAVID GARRIDO VALLS

Oliver of Paderborn

[Thomas Olivier, Oliverus scholasticus]

fl. 1196–1227. Germany. Author of three Latin works on the history of the Crusades and the Holy Land. Oliver was the most prominent German preacher of the Fifth Crusade. He first appears in a charter in 1196 as Oliverus de Patherburne. In 1201 he was appointed *magister scholarum* in Cologne, 1202 in Paderborn (North Rhine-Westphalia). In 1207 he appears in Paris mediating between the

monastery of St. Remy and a canon from Reims. The following year we find him preaching against the Albigensians. Whether he engaged in studies at the University of Paris is uncertain, but during these years he became acquainted with two well-known French preachers of the Fifth Crusade, → James of Vitry and Robert de Courçon. Oliver himself appears among several other German crusade-preachers in the papal encyclical *Quia maior* (1213), and he travelled throughout Germany preaching the Crusade and later also collect the papal half-tithe. In 1217 he was among the first company from the Lower Rhine to leave for the Holy Land, where he took part in military engagements until the fall of Damietta (Nile delta) in September 1221. He was elected bishop of Paderborn in 1223 and in 1225 he was elevated cardinal-bishop of St. Sabina. During the crusade he not only wrote several surviving letters, but also a *Descriptio Terrae Sanctae* (Berlin, SB, ms. lat. quart. 291), which mostly compiles older material, and three historical pieces.

The first of these historical works, his *Historia de ortu Jerusalem et eius variis eventibus* (history of the origins of Jerusalem and different occurrences there) mainly compiles the Old Testament and the *Historia scholastica* of → Peter Comestor, and therefore seems of little historical interest, giving only a very compact sketch of the history of the Jewish people from the Creation of the world to the siege of Damietta in 1221. Manuscript: Berlin, SB, ms. lat. quart. 291.

However the other two are autonomous works by Oliver. The *Historia regum Terrae Sanctae* (history of the Holy Land) draws amongst others on → Fulcher of Chartres and → William of Tyre. It was first written in 1218/19 in Egypt, and revised in Germany in 1222 and covers the time span between 1096 (first Crusade) and the fourth Lateranum in 1215. MS: Hanover, LB, ms. XXXVII 1807.

Oliver's most prominent work is the *Historia Damiatina*, said to be one of the most important narratives of the Fifth Crusade, covering the years 1217–22. Originally based on letters and compiled between 1218 and 1220, it is famous for its balanced depiction of the various parties of crusaders arguing among themselves, for its lively narration and its accuracy in most of its details. Altogether, Oliver's historical works provide a remarkable contemporary account towards the history of Jerusalem as the centre of the Christian world, and the attempts to install a lasting

Christian rule there. The *Historia Damiatina* survives in more than 20 MSS, representing three recensions. Key MSS are: Uppsala, UB, C 53 (first redaction), Admont, Stiftsbibliothek, cod. 401 (second redaction), and Hanover, Niedersächsische Landesbibliothek, ms. XXXVII 1807 (third redaction).

Oliver's historical works and letters were used by a number of contemporary and later chroniclers, such as → Caesarius of Heisterbach, → Matthew Paris, → Robert of St. Marianus in Auxerre and others.

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HIRAM KÜMPER

Olympiodorus of Thebes

before AD 380–after 425. Egypt. Author of a lost history of the Empire in twenty-two books, covering the years 407–25.

Besides the name of his hometown, Egyptian Thebes, little is known about the life of Olympiodorus: an embassy to the Huns in 412, a visit to Athens in 415 and a few other details deduced from his writing. His diplomatic mission and the dedication of his historical work to Theodosius II demonstrate tight links with the Byzantine court, despite his paganism. He refers to himself as a poet, but we should interpret the term not only in its literal meaning but also in the more generic sense of "sophist", "rhetor". He is a typical exponent of the intellectual class of Egypt in the 4th–5th century, close to the imperial power but still tied to the traditional culture; however in his writing there is not any explicit attack against Christi-

anity. We are not informed of any poetic activity, although some scholars assign to him a fragment of the anonymous epic poem *Blemyomachia*.

Olympiodorus' History, which continued that of → Eunapius of Sardis, is now lost, but some fragments survive thanks to Photios' summary (*Bibliotheca* cod. 80). It was also one of the sources of → Zosimus, → Philostorgius and → Sozomen, from whom we can draw other information. The narrative focuses on the western part of the empire (particularly interesting for his eastern audience); his admiration of Stilicho is noteworthy. Olympiodorus appears well-informed and pays attention also to economic issues; his tale is also rich in geographical excursus, references to personal experiences, and such learned details as etymologies. The style is distinguished by its simplicity, without rhetorical devices, and by the use of technical terms and Latinisms.

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LAURA MECELLA

Omnimoda Historia

(Comprehensive history)

16th or early 17th century, purporting to be 4th century. Aragon (Iberia). Also called the *Chronicon of Pseudo-Dexter*, the *Omnimoda historia* is an apocryphal chronicle, written by the Spanish Jesuit Jerónimo Román de la Higuera (1538–1611). A copy of this history, copied in 1618, is today in Copenhagen, Arnamagnæanske Institut, AMM 822. It was published for the first time in Zaragoza in 1619.

De la Higuera claimed the text was the lost *Omnimoda historia* of Nummius Aemilianus → Dexter, whom he erroneously called Flavius Lucius Dexter. → Jerome's *De viris illustribus* records that Dexter wrote a "comprehensive history". Since Jerome only provided the cognomen, it is likely that de la Higuera simply invented the names "Flavius Lucius".

Dexter's authorship of the text produced by de la Higuera was refuted in the 17th century by Nicolás Antonio (*Censura de historias fabulosas y Antidextro*) and in the 18th the Marquis of Mondéjar (*Disertaciones eclesiásticas por el honor de los antiguos titulares contra las ficciones modernas*, 1747).

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DAVID GARRIDO VALLS

Onsorg, Ulrich

ca 1420/30–1491. Germany. Parish priest in Reifing, some 20 kilometres southwest of Regensburg, and secular canon at the *Alte Kapelle* (Old Chapel) in Regensburg, where he held a prebend as chaplain of St. Bricius.

He is reputed to have been the author of two prose compilations known as a *Chronicon Bavariae* and a *Catalogus pontificum Romanorum et imperatorum*—the titles under which they were edited by OEFELE in the 18th century. This attribution, however, has been questioned by modern research. Both works are to a great extent revised compilations of the respective chronicles of → Andreas of Regensburg; they are extant in a single autograph manuscript which Onsorg himself donated to the library of the Old Chapel in Regensburg in 1485 (now Munich, BSB, clm 721).

The so-called *Chronicon Bavariae* (fols. 1^v and 89^v–95^v) covers the time from the early 7th century to 1422. Structured in an annalistic form it begins with the missionaries Columbanus and Gallus and the first rulers of Bavaria (the Agilolfingians), from King Pippin and Duke Tassilo. For the high and later middle ages the chronicle's focus is, apart from the main political events, on the three Bavarian duchies as well as Regensburg.

The text of the *Catalogus pontificum Romanorum et imperatorum* is similarly spread over the codex with the popes on fol. 95^v and 348^v–352^v, ending with the Nuremberg meeting preceding the crusade against the Hussites in 1422. Of the

Catalogus pontificum only portions with some relevance to Bavarian history have been edited. On fol. 352^v the hitherto unprinted catalogue of emperors (mainly an excerpt of → Martin of Opava) follows as a separate section, beginning with Claudius and ending with Mauricius and Phocas in 583 (fol. 355^v), whose entry is continued on fol. 1^v (line 1–6). In his edition OEFELE omitted this "preface" section and began the *Chronicon Bavariae* by slightly altering its beginning (fol. 1^v, line 7), thus constituting an independent text. There is no strict line drawn between the 'local' Bavarian history and the history of the popes as they are covered in both chronicles, including the ecclesiastical history of Regensburg and an alleged decretal of Pope Leo IX in 1052, banning the clergy from hunting.

Although Onsorg appears to have compiled the chronicles in the 1450s, presumably out of private interest, he neither continued them to his own time nor went any further than his main written source, Andreas of Regensburg, ending with the years 1422 and 1427 respectively.

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WOLFGANG-VALENTIN IKAS

Opus Chronicorum 1259–1296

ca 1307. England. A Latin chronicle from the Benedictine house at St. Albans, written at the urging of abbot John de Maryns, which revived the tradition of historical writing at St. Albans. Following a preface, this brief, pro-Baronial work covers the years 1259 (end point of → Matthew Paris's *Chronica maiora*) to 1296. Its subjects include the Barons' War and events from Edward I's reign, including his crusade, Welsh campaigns, and expulsion of the Jews. A source for the more reliable → *Rishanger's Chronicle*, it is extant in a single manuscript, BL, Cotton Claudius ms. D.vi, a codex containing other chronicles

of St. Albans. GALBRAITH supports, but RILEY contests attribution of the chronicle to Rishanger in John Bale's 16th-century catalogue of English writers.

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PETER LARKIN

Orderic Vitalis

1075–ca 1142. Normandy. Author of a Latin *Historia ecclesiastica*. Orderic was born of an English mother and a French father who arrived in England after 1066. At the age of 10, after a primary education at Shrewsbury, he was sent by his father to the monastery of Saint-Evroult in Normandy, where the monks renamed him Vitalis. Ordained priest in 1107, he lived there for the rest of his life. In this abbey, whose culture and learning had spread far beyond its walls, under the guidance of John of Rheims, author of a *Vie de Saint-Evroult*, Orderic learnt to be an historian, a task considerably facilitated by the monastery's rich library. He compiled the *Annales de Saint-Evroult* from 1095, as well as copying numerous manuscripts including → Bede's *Historia ecclesiastica* and the *Gesta Normannorum Ducum* of → William of Jumièges, which he revised, with additions, between 1109 and 1113.

In 1114 he started his own *Historia ecclesiastica*, at the request of the abbot Roger Le Sap, probably encouraged by King Henry I, who visited the abbey in 1113. What started as a chronicle of the monastery of Saint-Evroult grew into a general history of Normandy, further amplified by a universal history of the Church, until it became a huge work in 13 books, written in rhythmic, rhymed prose. Books I and II, composed towards 1136, recount the lives of Christ, the apostles and the various popes up to Innocent II; books III to V, written between 1114 and 1127, deal with the history of the Norman conquests of England and Italy; book VI (ca 1130) is devoted to the history of the monastery; the final seven books are a chronological account of the years 1080 to 1140. Using numerous sources including the Scriptures, Bede,

William of Jumièges and the abbey archives, Orderic was both historian and author: through his writing we see feudal society, contemporary customs and monastic culture, in a sensitive account enlivened by many portraits and speeches. The *Historia* survives in three autograph volumes, Paris, BnF, lat.10062, containing books I and II, III to VI and IX to XIII; another manuscript from the 12th century, containing books VII and VIII, is probably the copy of a now lost fourth autograph volume. The immediate influence of the *Historia* was relatively small, even if authors such as → Wace or → Robert of Torigni appear to have had access to it, especially books VII and VIII, copied at Caen. It was only in the 16th century, after it had been accessible only to the monks of Saint-Evroult for centuries, that interest in this major work was rekindled.

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LAURENCE MATHEY-MAILLE

Origo gentis Langobardorum

7th century. Northern Italy. A brief Latin history of the Lombards from the archaic period in Scandinavia to the reign of Grimoaldus. The work may well be a creation of the intellectual group in the royal Lombard court, which was largely made up of *notarii* and *scriptores* of Germanic origin. In effect, the composition and the circulation of the *Origo* are strictly linked to the publication of the Law code by king Rhotari in 643, the *Edictum Rothari*. The prologue of the *Edictum* contains a list of the Lombard kings from the mythical Agelmundus to Rothari, whose genealogy is also provided. In a period under king Grimoaldus (662–71) an anonymous author decided to integrate this list with a short history of the origins of the Lombards.

The main sources of the *Origo* include archaic sagas, transmitted by the Lombard oral culture. It is interesting to note that the author does not criticize the historical value of such sagas, such as the story of Gambaro and her son Ybor and that of Agio which relates the transformation of the ancient Winnili to the Lombard people. He also combines this Germanic tradition with certain Latin sources: for example, the calculation of years through the system of *indictiones* may well represent a reference to the lost work of Secundus of Trent on the Lombards (7th century onwards).

Many features suggest that the anonymous author of the *Origo* was a Lombard intellectual (a judge?) and perhaps still a pagan—the use of archaic sagas, the choice to insert the *Origo* as a prologue to the *Edictum*, the celebration of Alboinus as the glorious leader of the Lombards. Typically for this period, the Latin appears disjointed and the style is pedestrian. Nevertheless the *Origo* represents an important step in the process of the integration between Lombard and Latin cultural heritage.

Three manuscripts are extant: Modena, Biblioteca Capitolare, 0.1.2 (9th century); Cava de' Tirreni, Archivio della Badia, 4 (11th century); Madrid, BNE, 413 (11th century). The work was subsequently employed in other texts dealing with Lombard history: the → *Historia Langobardorum codicis Gothani* (ca 807–810), and the *Historia Langobardorum* of → Paul the Deacon.

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UMBERTO ROBERTO

Orkneyinga Saga

[History of the Earls of Orkney]

late 12th century. Orkney. In Old Norse sources this work in Icelandic prose is called *Jarla saga*, *Jarla sögur*, *Saga Orkneyinga jarla*, *Orkneyinga jarla þáttur* and *Orkneyinga sögur*. It tells the history of the Orcadian earls from the founding of the earldom around 900 until the author's own time. It opens with a prelude which traces the family of the earls back to a mythical origin. The story about

the early history is very sketchy, while the history of the islands in the later periods is more detailed, and gives first-hand accounts of events in the 12th century. The main focus is on the Orkney earldom, but the author has also much to tell about Scottish and Norwegian affairs and the earls' relations with the rulers of these countries. The saga gives an account of Earl Rögnvaldr Kolsson's pilgrimage to the Holy Land. For some parts of the saga the author builds on skaldic stanzas, and the saga is the main source for Earl Rögnvaldr Kolsson's skaldic poetry.

The original redaction, which was used by → Snorri Sturluson, is not preserved; all manuscripts seem to stem from a revised version of around 1230. It is very difficult to decide with certainty how much the original saga differed from the revised version. The preserved version must have been written in Iceland. Most scholars have argued that the original version was also written by an Icelander, but an Orcadian provenance has also been suggested and cannot be dismissed.

The saga is badly preserved. There are fragments of three manuscripts from around 1300 (Copenhagen, Arnamagnæanske Institut, AM 325 I 4°, AM 325 III a 4°, AM 325 III b 4°). Most of the saga was incorporated in the sagas about Óláfr Tryggvason and Óláfr inn helgi in *Flateyjarbók* (Reykjavík) from the 1380s. Around 1700, fragments of an old manuscript, which later burnt in the Copenhagen fire in 1728, were copied (AM 332 4°). However, in the late 16th century, when this old vellum manuscript was nearly complete, it was translated into Danish, probably in Norway. This translation, which in many ways gives the best picture of the saga, is preserved in a copy from 1615 (Stockholm, Kungliga biblioteket, Holm. Isl. 39 fol. papp). From the Danish translation we can see that the saga ended with the death of Sveinn Ásleifarson, probably in 1171. Some chapters on subsequent events preserved only in *Flateyjarbók* were probably added to the *Orkneyinga saga* material at a late date.

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ELSE MUNDAL

Orosius, Paulus

5th century AD. Hispania. Orosius was born within the last two decades of the 4th century. Traditionally his birth place has been assumed to be Bracara in the Roman province of Galaecia (present-day Braga in northern Portugal). Around 414, perhaps escaping from Germanic invasions, he travelled to Africa. There he met → Augustine of Hippo, to whom he dedicated a work against the Priscillianists and Origenists (*Commonitorium de errore Priscillianistarum et Origenistarum*). In 415 he travelled to Palestine carrying correspondence between Augustine and → Jerome, and attending an episcopal hearing in Jerusalem concerning the teachings of Pelagius, whom he accused of heresy. Being in turn accused himself by bishop John of Jerusalem he wrote an apologia, the *Liber apologeticus*, against Pelagius, whom he accused of deceit, and the bishops who supported him, especially John. After returning to Africa at the end of 415, Orosius began (or perhaps, after embarking on them in 412 or 413, continued) to write his *Historiarum libri VII adversus paganos* (Seven Books of History against The Pagans) which were published at the end of 417 or early in 418.

According to the prologue of this history, Augustine had asked Orosius to write the work as a supplement to his *City of God*, whose first ten books had been completed by 416. Orosius' stated intention was to counter the pagan complaint that the situation of the world had turned for the worse (with increasing wars, diseases and natural disasters) since Christianity had arrived and the old gods had been neglected. In response to this view Orosius wrote the "history" in which he purported to demonstrate that on the contrary the world had begun to improve since the providential coincidence of Christ's arrival on earth and the unification and pacification of the Roman empire under Augustus. Rome, he argued, following Justin's epitome of Pompeius Trogus' world history (Ross), was the last of four world empires (the other three being Babylon, Macedonia and Africa, i.e. Carthage) and would endure until the end. He downplays the impact of events like the sack of Rome by the Visigoths under Alarich in 410 and expresses the conviction that the Barbarians will eventually be assimilated and Christian Roman emperors will reign until the arrival of the Antichrist. Although in book 1 Orosius outlines the history of the whole world and thus gives the impression that he is writing a universal history,

his scope is decidedly Roman. He presents Christianity as a Roman religion and Christ himself as a Roman citizen. At the same time he is conscious and proud of his provincial identity. Significantly, he never visited Rome.

The value of the *Adversus paganos* is much debated. It is undoubtedly a piece of Christian propaganda. Yet it also seems to contain valuable information which may not be otherwise accessible. Throughout the work Orosius uses material from → Jerome's translation and continuation of → Eusebius' Chronicle. In books 1–4 he also makes use of Justin's epitome of Pompeius Trogus' world history and in books 2–6 of Livy (or excerpts thereof) and → Suetonius. He provides important insights both into ancient history (e.g. the First Punic War, cf. *Adversus paganos* 4,7–11) and into more recent events. The seven books are divided as follows: Book 1 covers the founding of Rome, book 2 the period until the Gallic invasion of 387 BC. Books 3 and 4 deal mainly with the expansion of Rome until 146 BC (fall of Carthage), books 5 and 6 with the time until the birth of Christ and book 7 with the time from Christ's birth to the present (until 417 AD).

Although in the prologue Orosius purports to align himself with Augustine, the content of his work stands in marked contrast with that of the *City of God*. His *Adversus paganos* goes far beyond its stated intention merely to support the argument of the *City of God* that the fall of Rome was not the fault of the Christians. In fact, it develops ideas from which Augustine clearly distanced himself in *City of God* books 11–22, written after the publication of Orosius' work, although he never expressly refers to Orosius. These ideas of Orosius' include the view (influenced by Eusebius) that the coincidence of Christianity and the Roman Empire was felicitous, that Rome as the fourth empire would definitely last to the end, that the role of Augustus was providential and that the persecutions of the early Christians were comparable to the Egyptian plagues. On the other hand, Orosius also shares a great deal with Augustine, for example his general concept of God's providence, the role of human freedom as the source of evil (sin) and Adam's Fall as the starting point of all misery in human history (the effects of which continue to the present day and explain why even in the Christian times wars and diseases continue, i.e. because humans are still continuing to sin), the rejection of pagan culture and the interpretation of history as the place of God's judgment.

The impact of the *Adversus paganos* was tremendous. Despite its discrepancies with Augustine's *City of God*, which also exerted enormous influence, it became one of the most important historical works of the Middle Ages. Nearly 250 manuscripts are extant, some of them witnessing to important reception processes (Ross), e.g. St. Gallen, Stiftsbibliothek, ms. 621 (9th century) with glosses by → Ekkehard IV (EISENHUT). As early as the 9th century it was translated into Old English by king Alfred. From the 10th century dates an Arabic translation for Khalif Abdulrahman III of Cordoba (DAIBER). The most intensive reception took place between the 11th and 15th centuries, when the idea of a link between Christianity and empire was applied to the medieval *Imperium Christianum* or Holy Roman Empire by → Otto of Freising and others. Other important figures influenced by Orosius include → Prosper of Aquitaine, → Marcellinus Comes, → Gregory of Tours, → Bede and → Paul the Deacon. The *editio princeps* was published by Johann Schüssler in Augsburg (1471).

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JOSEF LÖSSL

Ortlieb of Zwiefalten

d. 1164. Germany. Benedictine monk, abbot of Neresheim from 1140. Ortlieb was the first writer to describe the beginnings of his parent monastery of Zwiefalten in Swabia. His Latin chronicle, written at the request of abbot Ulrich and later chronicler Berthold, was started 1135 and finished, or more probably left uncompleted, not later than 1137. Ortlieb addressed it mostly to his confreres, declaring that its main purpose was to preserve the memory of the abbey's founders and benefactors.

The Chronicle is divided into two books. The first opens with the story of the family of counts of Achalm, whose last descendants founded Zwiefalten. What follows is a description of the foundation (laid 1089 with co-operation of abbot Wilhelm of Hirsau) and early history of the abbey up to 1109. Apart from oral testimonies of abbot Ulrich and other monks, Ortlieb made use of materials drawn from monastery's archive, such as the two papal privileges of protection and liberty inserted into the narrative. The second book, conceived as an inventory of all of the property of the monastery, is preserved only in part. At the end of the work there are two additions that were supplied at a later date. SPILLING argues that the former, relating the journey of three monks from Zwiefalten to Poland, where they were given the hand of St. Stephen, was written by Ortlieb himself.

An autograph of the work survives in Stuttgart, Württembergische LB, cod. hist. 4° Nr. 156. Seven copies were produced during the modern period. Ortlieb's chronicle was adapted and continued by the later chronicler → Berthold of Zwiefalten.

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SZYMON WIECZOREK

Osney Chronicle
 [Annals of Osney]

ca 1233–ca 1350. England. Written in stages by multiple authors at the Augustinian abbey of Osney, Oxfordshire. This annalistic prose chronicle, which covers 1016–1347, is of particular interest from 1233, when its reliance on earlier sources, including → Ralph of Diceto, → Robert of Torigni and → William of Newburgh, ends. The section from 1233–93 was compiled more contemporaneously in several hands, including a portion likely to have been written by → Thomas Wykes. The final section from 1293 to 1347 is in one mid-14th century hand. The chronicle frequently features the institutional history of Osney Abbey and events in nearby Oxford, but also covers national and international political and ecclesiastical affairs, often with a self-conscious idea of writing *ad posterorum memoriam* (for the remembrance of those who follow). The chronicle takes a cautiously pro-baronial view of the Barons' Wars, but the writer claims to have omitted much detail to avoid offending those with opposing views, *propter temporum maliciam* (because of the malice of the times). The chronicle also covers Edward I's Welsh campaigns, including vivid accounts of the Welsh rebels' guerilla tactics in the 1280s, and displays an interest in unusual meteorological phenomena. It survives in one manuscript (London, BL, Cotton Tiberius ms. A.ix), probably the original.

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ANDREA RUDDICK

Österreichische Chronik der Jahre 1454–67

(Austrian Chronicle of the years 1454–67)
 [Chronicon Austriacarum]

15th century. Austria. Finished in 1467 (thus the explicit), this annalistic vernacular chronicle deals with the previous 14 years of Austrian history. Its author, possibly the Viennese town-scribe Ulrich Griesenpeckh, structured it in thematic chapters, which are introduced by section titles. The unofficial character of the work is reflected in its sudden, unprefaced opening with an episode concerning the Prussian Thirteen Years War. A short note on a fateful comet over Bohemia serves as an omen for the events of the troubled times of Ladislaus Postumus and the rivalry between Emperor Frederick III and his brother Duke Albrecht VI. The chronicle gives a detailed and reliable account of the struggles and negotiations between the disputing parties, drawn from official documents as well as from the author's own perception. Though there is no specific dynastic concept, sympathies for Ladislaus and Frederick can be discerned. Interest is also shown in the economic aspects of the political situation, for example in a chapter on coinage. After the death of Albrecht the chronicle focuses on the relations between Frederick and the city of Vienna and closes with local events. It is transmitted in two manuscripts (Vienna, ÖNB, cod. 2908; Gießen, UB, hs 352) and in a Latin adaptation of the 16th century (Vienna, cod. 9027).

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GABRIEL VIEHHAUSER

Otterbourne, Thomas (1)

fl. 1343–6. England. Author of a continuation from 1297–1346 of → Richard of Durham's

chronicle, preserved only because it was incorporated into the → Lanercost chronicle in BL, Cotton, Claudius D.vii. Not to be confused with the early 15th-century chronicler of the same name. He was probably a native of north-east England and lector of the Franciscans at Oxford ca 1340. Thomas → Gray's *Scalacronica* mentions him as a famous Franciscan chronicler, and his chronicle was possibly a source for the → *Anonimale Chronicle*. Based upon oral sources, his own observations, and newsletters, it is important for information not found elsewhere. He shows knowledge of northern England, particularly Carlisle, but also of the south. GRANSDEN notes his interest in the history of the Franciscans, his sympathy for ordinary country people, his pro-baronial sentiments, and his contempt for the frivolous behavior of Edward II. The chronicle is of interest to military historians for its account of battles between the English and the Scots, such as the battle of Bannockburn (1314) and the Scots siege of Carlisle (1315). TUCK suggests that his knowledge of military matters may indicate he was a knight before he became a Franciscan.

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EDWARD DONALD KENNEDY

Otterbourne, Thomas (2)

fl. 1420. England. Possibly the northern English clerk who became rector of Chingford in 1393, he is to be distinguished from the 14th-century Franciscan chronicler of the same name. He wrote a *Chronica* [or *Chronicon*] *regum Angliae*, a Latin chronicle from Brutus until 1420, about half of which is devoted to the reigns of Richard II, Henry IV and Henry V. It survives in BL, Harley ms. 3643 (15th century) and in a 16th-century transcript, BL, Cotton Vitellius ms. F.ix, which was the basis for Thomas Hearne's edition (1732). John Stow's 16th-century translation of the parts

concerned with the Anglo-Saxon period and with the years 1400-20 are preserved in BL, Harley ms. 6223 and other manuscripts. *RepFont* identifies another manuscript of the first part of the chronicle that ends during the reign of Edward III (BL, Cotton Julius ms. A.viii) but on this basis erroneously describes Otterbourne's chronicle as ending in 1359.

Otterbourne mentions several sources (→ Geoffrey of Monmouth, → Bede, → William of Malmesbury, → Henry of Huntingdon, → Roger of Howden, and → Ranulf Higden), but does not mention his primary one, Thomas → Walsingham's *Chronica maiora* (published in part by GALBRAITH as *The St Albans Chronicle*). The latter gave him most of his material for Henry IV (from 1406) and Henry V. For Henry V he also used Thomas Elmham's *Liber metricus* (→ Lives of Henry V). Although he generally followed sources closely, he includes some previously unknown material, such as his account of Henry V's quarrel with his father in 1412, which KINGSFORD cites as one of "the earliest and most important authorities" for the different political views of the father and son. He also tells of the dauphin's gift of tennis balls to Henry V in 1414 and of the Dominican Vincent Ferrier preaching before Henry at Caen in 1418, and adds a brief account of siege of Rouen.

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EDWARD DONALD KENNEDY

Otto of Freising

d. 1158. Germany. Bishop of Freising and uncle of Frederick Barbarossa, author of a universal chronicle and part of a biography of Barbarossa, both in Latin prose.

Designations for Otto's chronicle vary both in manuscript headings and in Otto's own references to the work; they include, but are not limited to *Chronica* and *Historia de duabus civitatibus*, which are combined in the title of the MGH edition.

The first seven books trace the course of universal history from the Fall of Adam to 1146, when confrontation with the Hungarians was looming. The narrative framework is one of salvation history in which the Last Judgement is imminent; the eighth and final book departs from retrospective historiography to anticipate the Apocalypse and the end of history. As Otto writes in its prologue: *Non ergo delinquere nos arbitramur, si enumeratis presentis vitae miseriis de eterna sanctorum quiete tamquam de luce post tenebras, quantum Deus permiserit, tractare conabimur* (We do not think therefore that we are doing amiss if, after enumerating the miseries of this present life, we attempt (in so far as God permits) to treat of the eternal rest of the saints as of light after darkness). Much has been made of this "tragic" view of history, which is also apparent in the prologue to the first book, yet Otto was not concerned solely with eschatology. In his letter to Barbarossa accompanying the second version of the chronicle (the first has not survived), Otto indeed acknowledges that he drew events together as a tragedy, but says he did so to reflect the restless times before Frederick came to power, and now presents the history as a source of teaching that will allow the Emperor to rule as befits the holder of his office—that is, it is a source of practical information for the present.

Similarly, the vast scope of Otto's history does not prevent him from including passages of a more intimate nature, such as the description of Freising itself in V.24: *Est autem mons idem in pulcherrimo et amenissimo loco positus, limpidissimarum aquarum ac praecipue Ysarae rapidissimi fluvii cursu conspicuus, totam illius regionis faciem et ex australi plaga latissimam campi planiciem tamquam e specula longe lateque contemplans* (This mountain is situated in a very fair and pleasant spot, notable for its streams of limpid waters and particularly for that swiftly flowing river, the Isère. It views as in a mirror the whole expanse of that district, far and wide; from its southern slope it looks out upon a broad and level plain).

The rich manuscript transmission of the chronicle suggests that interest in Otto declined in the 13th century before increasing again in the second half of the 15th century and the early part of the 16th. Illustrations are included in two manuscripts, Jena, Thüringer Universitäts- und Landesbibliothek, ms. Bos. q. 6 [Fig. 29] and its copy, Milan, Biblioteca Ambrosiana, ms. F 129 sup.; and space was left for them in a third, Rome,

Biblioteca Casanatense, ms. 372, also copied from the Jena manuscript.

The letter to Frederick reveals that the second version of the chronicle, which Otto had written *ante aliquot annos* (several years ago), was sent to the Emperor at the latter's request in 1157; in this letter, Otto also asks for information about Frederick's deeds that could be preserved as history. The product was the *Gesta Friderici*. The first book of the *Gesta* refers to the work as a chronicle, and indeed overlaps with the seventh book of the *Chronica* itself in its description of Frederick's ancestors. The focus, however, becomes distinctly biographical, at the very latest when Frederick himself is introduced at the beginning of Book II. After Otto's death, Books III and IV were added by his secretary, → Rahewin. His account of Otto's life in IV.14 of the *Gesta* gives, perhaps, a better impression of Otto's significance to his contemporaries than many modern attempts to reconstruct the bishop's life: for a figure of such stature and erudition (his sources include the → Eusebius/→ Jerome and → Frutolf/→ Ekkehard of Aura chronicles), our factual biographical knowledge about Otto is minimal.

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ALASTAIR MATTHEWS

Otto of St. Blasien

early 13th century. Germany. Author of a Latin prose chronicle from 1146 to 1209. There is no certain biographical reference to Otto, his identification with the homonymous abbot of

St. Blasien (in the Black Forest, Swabia), who died in 1223, is therefore hypothetical. Only late medieval sources name the author Otto at all.

The *Chronica* continues directly (without any introduction) the chronicle of → Otto of Freising, with which it is linked in most of the manuscripts. It runs from 1146 to 1209, ending with Otto IV's imperial coronation and the peace between the Welf and the Hohenstaufen parties. The focus is strictly limited to the Roman-German Empire. For the early years of Frederick Barbarossa (until about 1160), Otto uses the biographical remarks by Otto of Freising and by → Rahewin of Freising. Thereafter his report seems mostly independent and based on his own personal perception. Despite some errors, Otto's work is an important account especially for south-western Germany and for the Italian engagement of the German emperors; moreover, the Third and Fourth Crusade attract the chronicler's attention. The tendency of the work is neither staufer nor welfish, the author's loyalty belonging transdynastically to the imperial crown and the Holy Empire. The highly erudite author is also deeply interested in the intellectual life of the time.

Otto's chronicle found little resonance; notably the slightly later chronicler and compatriot → Burchard of Ursperg shows no reference to it. There are four manuscripts, the best being Zürich, ZB, cod. C 33, 103^r–129^v, written by 1261.

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MATHIAS HERWEG

Ottobono Scriba

1180–ante 1216. Italy. Official chronicler of the commune of Genoa (North Italy). Ottobono was in all likelihood a member of the Genovese commune's chancery. It was probably in 1196 that the government of the commune gave him the task of continuing the → *Annales Ianuenses*, the official town chronicle begun by → Caffaro in 1100. The previous annalist of the commune, → Oberto Cancelliere, had ceased his work in 1173, and the work had rested for more than twenty years.

Ottobono's chronicle begins with a short description of the events which had taken place between 1174 and the 1190s. The annalist omitted the Peace of Konstanz (1183) while other significant events in the struggle between Barbarossa and the northern Italian communes are only briefly mentioned. Ottobono preferred to focus on the Mediterranean and mainly dwelt upon the contacts between Genoa and emperor Henry VI of which he had been a direct witness (he had also joined a Genoese expedition to Sicily in 1194–95). His understanding of the events he describes is often very superficial and his annals are not as significant as those of Caffaro and Oberto Cancelliere. Ottobono's work ends with an account of the year 1196.

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ELENA BELLOMO

Ottokar von Steiermark

14th century. Austria. Prominent among regional, territorial chronicles is a prodigious early 14th-century work of nearly 100,000 verses, the *Steirische Reimchronik* (Styrian Rhymed Chronicle) of Ottokar von Steiermark. The chronicler (ca 1260/65–1320), also known as Otacher ouz der Geul, was a member of the ministerial family von Strettweg, lower nobility from the North-western region of Steiermark and the bishopric of Seckau. As his major patron, Ottokar names the regional prince Otto II of Lichtenstein, son of the author of *Frauendienst*, Ulrich von Lichtenstein. The literary milieu of his patron may well have inspired Ottokar to imbue his chronicle with a pronounced literary character replete with contrived dialogues between prominent historical figures in historical settings. Rhymed verse further heightens the performative quality of the narrative as a late medieval forerunner of modern historical drama. His familiarity with vernacular literature also provided models for the chronicle's depiction of courtly life and rendering of courtly speech. Ottokar refers to courtly epics such as Hartmann's *Iwein*, or Wolfram's *Parzival* and *Willehalm*, and, among others, to works such as Helmbrecht and the heroic epics, the Nibelungenlied and the Dietrichepik. Indeed, his

narrative often presents the reader with a prosaic style more evocative of a literary work than a chronological report.

The work begins with the death of Emperor Frederick II in 1250 and ends in mid-sentence with the uprising in Lower Austria against Duke Frederick I in 1309. The degree to which the chronicle remains incomplete and the reason why remains a matter of speculation. The author's concern for the region of Styria-Austria predominates despite his frequent interest in international events more in line with a world chronicle, such as the fall of the crusading stronghold of Akkron and the final remnant of the Kingdom of Jerusalem. Although the Near East along with other geographical areas of interest such as France and Flanders merit attention, they chiefly do so to highlight the centrality of the author's homeland and immediately surrounding lands such as Bohemia and Bavaria. Ottokar chronicles the struggle between Ottokar II of Bohemia and the Habsburger Rudolf I, and favourably depicts the landed nobility's energetic support of the Habsburgs in putting an end to the Bohemian king's "unjust" territorial expansion. Although the chronicler deems him worthy of praise as an exemplary king and brave knight, Ottokar II incurs God's wrath by chasing after worldly renown (*nach der Werlde lone*, 1. 16738). In addition to opinionated commentary, the chronicler combines materials such as fictitious accounts and dialogues with actual written and oral sources to promulgate what scholars have characterized as pro-Habsburg sentiment, albeit one in the interest of the Styrian-Austrian landed nobility. Indeed, when the author documents the reign of the Habsburg kings Rudolf and Albrecht as imperial history, he does so within an explicit Austrian-Styrian framework and the shared regional, territorial focus remains in the forefront.

Eight manuscripts preserve the chronicle, yet none in its entirety. The selective reception of its four parts indicates the differing priorities of patrons and readers. Vienna, ÖNB, cod. 3047 (15th century) is the most complete, containing parts one through three; also Vienna, ÖNB cod. 3040; Stockholm, Kungliga biblioteket, cod. 1734; Admont, Stiftsbibliothek, cod. 19; Wolfenbüttel, HAB, Cod. 291; St. Gallen, Cod. Sangall. 658, Jena, UB & LB, ms. rec. adj. f. 3. These are all 15th century; only fragments survive from the 14th century.

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ERNST RALF HINTZ

Ottoman anonymous chronicles

late 15th century AD (9th century AH). Ottoman Empire. This term is generally used to refer to a compilation of anonymous chronicles, written in Turkish, published under this title by GIESE. Manuscripts include London, BL, or. 7506; Vienna, ÖNB, Flügel 985 (A.F. 445), Flügel II 207, no. 983 and Flügel II 223, no. 1000.

The earliest recension, not extant in its original form, appears to have been composed shortly after the accession of Sultan Murad II (1421–51), and was used by the chronicler 'Aşıkpaşazâde (1400–84) in the composition of his own chronicle. In this way, the contents of the Anonymous Chronicles made their way into the chronicle of Neşri (d. ca 1520), itself a compilation, which in turn was used as the foundation of most subsequent chronicles of the Ottoman Empire. This was true even for European accounts of Ottoman history, since Neşri was one of the main sources of Johannes Leunclavius' *Historiae musulmanae Turcorum* (Frankfurt, 1591) and Richard Knolles' *Generall historie of the Turkes* (London, 1603).

In terms of their content, GIESE's chronicles are best known for providing a dissident voice opposed to the increasing centralisation of the Ottoman state in the late 14th and 15th centuries. They have been seen as echoing the culture of the border raiders (*gâzî*) and used to support the theory that early Ottoman history, according to which border elements were opposed to the learned ruling classes of the hinterland. These are best represented by the Çandarlı family of viziers, who are vilified in the *Anonymous Chronicles* for "corrupting" innovations such as a central treasury, taxation, and the creation of the Janissaries. Such a point of view is not unique to the *Anonymous Chronicles*, but is best represented by them. In any case, the Ottoman chronicles of the 15th century are best considered together, since they are many and interrelated. Their relationship has been worked out by several scholars in the course of the 20th century, most notably MÉNAGE, whose book on Neşri is the starting point for any examination of these texts.

The *Anonymous Chronicles* published by GIESE are not to be confused with the many other anonymous Ottoman chronicles of the 15th century, such as the so-called *Oxford Anonymous Chronicle* (Oxford, Bodleian Library, ms. Marsh 313), which contains an original account of the Ottoman Civil War (or interregnum) of 1402–13 (*The Tales of Sultan Mehmed*).

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DIMITRIS KASTRITSIS

**Oude gesten seggen ons dat
(Old history books tell us that)**

15th century. Brabant (Low Countries). This anonymous 363-line verse chronicle in Middle Dutch was written after 1415, the date of its presumed main source, Hennen van → Merchtenen's *Cornicke van Brabant*, though some scholars prefer a much earlier date, around 1306. It covers the history of Brabant from 150 years before the fall of Troy till the early 14th century, and links the "official" genealogy of the Dukes of Brabant to the story of Brabon, a local version of the famous legend of the swan-knight. The author voices a "national" feeling in support of Brabant, in a period in which the duchy was under Burgundian (or Habsburg) rule. The text survives in one 16th-century manuscript: Brussels, KBR, 14896.

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WIM VAN ANROOIJ

Overstolz, Werner

ca 1390/1400–1451. Germany. Knight of the Teutonic Order, high-ranking patrician of Cologne. Overstolz was the head of a wealthy Cologne family, served his town as *Greve* at the *Schöffengericht* and entered the Teutonic Order after the death of his wife in 1443, where he made himself useful in law. In 1446, he compiled his *Overstolz(en)buch* (Cologne, Historisches Archiv, Bestand 1157, Nr. 67, single manuscript, wrongly bound), a family chronicle which also gathers oral traditions and copies of important documents, heraldry and lists of the author's ancestors and family members, their tombs, donations and coats of arms. Little is known of the author. Like the other Cologne patricians—there were 15 dynasties, all in decline—he traced back the fictitious roots of his family to the times of the Roman emperor Trajan. The text is addressed to his son Wigant, who was to be the last of his family. Although no mention is made of the abolition of the patrician government in 1396, the book is to be seen as an important source for Cologne's late medieval cultural and social history. Overstolz also wrote a report on the visit of emperor Friedrich III to Cologne (1442), which is part of the *Kölner Memorialien des 15. Jh.*

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THOMAS SCHAUERTE

Oxyrhynchus Chronicle

[P. Oxy. I 12]

AD 200–250. Egypt. A papyrus fragment of a Greek Olympiad chronicle covering Olympiads

106 to 116 (355/4 to 316/5 BC). Discovered at Oxyrhynchus (Egypt), it includes the history of Greece, Rome, Syracuse, Persia, Philip, Alexander, and the διάδοχοι, as well as writers and philosophers. The author also marks the end of the Persian empire and its duration. The date of the original composition is unknown though it is probably imperial. It is housed in Cambridge (UL, add. ms. 4029) and was published in the full edition of the Oxyrhynchus Papyri under the siglum P. Oxy. I 12.

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RICHARD W. BURGESS

P

Pace di messer Iacopo da Certaldo

early 14th century. Italy. Pace di messer Iacopo da Certaldo, a politically active member of Florentine society, was named as the author of the *Storia della Guerra di Semifonte* (History of the War of Semifonte), a historical narrative recounting the Florentine defeat of Semifonte in Tuscany in 1202. The author of the *Storia* states that the work was begun in the year 1320, although the narrative section of the oldest extant manuscript is prefaced by claims that the copy at hand was transcribed from the original by da Certaldo's son.

The work begins with an extended introduction concerning historical rights to the town of Semifonte, along with a legal treatise supporting these claims. It recounts how the inhabitants of Semifonte became too proud to remain subject to their powerful neighbours and rose in rebellion to demand their independence. As proof of their arrogance, the text cites a well-known slogan: *Fiorenza fatti in là, Che Semifonte si fa città* (Florence move aside, as Semifonte is becoming a city). The narrative finishes with a recounting of the Florentine victory and a listing of those who witnessed it. Da Certaldo's authorship was questioned even before the *Storia* was first printed in 1752, but doubts were convincingly dismissed by OTTO HARTWIG in 1881, who dated the *Storia*'s composition to the early 17th century.

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LAURA MORREALE

Pachymeres, Georgios

1242–post-1308. Byzantium. Georgios Pachymeres was born in Nicaea (today Iznik, Turkey), which after the Fourth Crusade had gradually replaced Constantinople as the most important local centre of the Byzantine Empire. He received a thorough rhetorical and literary education which found its expression in his observable preference for linguistic and verbal archaisms. One of his teachers may have been Georgios → Akropolites. After the Byzantines recaptured Constantinople in 1261, Pachymeres soon became deacon and also lawyer (*dikaiophylax*) at the Hagia Sophia.

Besides numerous theological, philosophical and literary treatises, Pachymeres composed his famous Συγγραφικὰ ἱστορία (Historical notes) in thirteen books. Formally the text is a History of Emperors, arranged chronologically from 1255 to 1308. A preface briefly surveying events from 1255 to 1261 is followed by the first main section in six books about the reign of the Emperor Michael VIII Palaeologus (1261–82). The second main section in seven books deals in somewhat more detail with the Emperor Andronicus II Palaeologus (1282–1328) up to the year 1308. Besides the political and historical facts Pachymeres also recorded the well-known theological contestations of his lifetime. A matter of special importance for him was the negotiations about church union between East and West, but the author in this case apparently did not have any strong opinion, so that he accommodated himself to the relative mind of the often changing majorities in Constantinople. Linguistically the text is very ambitious and offers a large number of literary quotations borrowed from ancient authors, and Pachymeres was in great demand as a teacher because of this vast erudition. One of his disciples was the scholar Manuel Philes, and later Nikephoros → Gregoras made ample use of Pachymeres' *History*. But apparently even in the 14th century the high level of style obviously

missed the needs of Byzantine society, because a shorter, simpler and rhetorically less demanding version of the text was produced.

As a main source for the history of the Byzantine Empire during the 13th century, the book was often copied and survives in thirteen manuscripts. The most important are: Munich, BSB, cod. gr. 442 (14th century); Vatican, BAV, cod. Barb. gr. 198 (14th century) and 203 (14th century). The shorter version can be found in three manuscripts: Vatican, BAV, cod. Urbinat. gr. 110 (14th–15th century); Vatican, BAV, cod. gr. 1775 (16th century); Alexandria, Πατριαρχική βιβλιοθήκη, cod. gr. 99 (16th century).

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LARS MARTIN HOFFMANN

Packington, William

d. 1390. England. Credited by 16th-century antiquarian John Leland with writing an Anglo-Norman chronicle from which Leland transcribed extracts. Although few today credit Packington with the authorship, the chronicle that Leland used was discovered in the early 20th century to be that in BL, Cotton Tiberius ms. A.vii, fol. 121–99, which TAYLOR names the *Tiberius chronicle*. Once described as an Anglo-Norman prose → *Brut* and covering the years 1042 to the early part of Edward III's reign in 1346, its sources include a version of *Flores historiarum* (see → Roger of Wendover), the *Annals of* → *Waverley*, the Anglo-Norman → prose *Brut*, and, for Edward III, extracts from letters and official documents similar to those in → John of Tynemouth's *Historia Aurea*. Thomas Hearne published Leland's extracts in *Joannis Lelandi antiquarii de rebus Britannicis collectanea*, third edition, 6 vols (1774), 2.455–70. GALBRAITH

suggested, with little evidence, that Packington wrote the account of the Peasants' Revolt in the → *Anonimale chronicle*.

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EDWARD DONALD KENNEDY

Pagliarini, Giovanni Battista

15th century. Italy. A member of Vicenza's College of Notaries, Battista Pagliarini composed his Latin *Cronicae* based on documents and chronicles such as that of Antonio → Godi. The earliest extant manuscript, Vicenza, Biblioteca Civica Bertoliana, 409 bis, formerly of the Phillipps Collection, includes an inscription, *Misser Batista Paiarin ha porta qui questo libro in casa mia*. This manuscript is the basis for the recent edition by GRUBB, who dates the core writing to 1497–8, although the last reference is to 1504. Addressed to deputies in charge of the municipal government, the chronicle states its purpose as discussing civic calamities and great families. Through an annalistic account (Book I), attestations of Vicenza's faithfulness (Book II), topographical and architectural descriptions (Book III), and prosopographical chapters (Books IV through VI), Pagliarini deliberately privileges fidelity to conflicting sources over consistency. Many of the original documents specified were lost when the municipal archives burned in 1509.

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DIANA CLAIRE SILVERMAN

Paleja

10th century. Bulgaria. Written in Church Slavonic by an anonymous author of the Preslav school. A presentation of biblical history from a

Christian teleological point of view. The author aimed at presenting the Old Testament as a model for the New, to prove and inculcate the concept of the supremacy of Christianity over Judaism, Islam, and polytheistic religions.

In the Greek manuscript tradition, *παλαιά* (*Palaiā*, actually ἡ παλαιά διαθήκη, the old covenant) refers to the Old Testament itself. In the Slavonic tradition this is either translated by ветхий завет or the Greek is slightly Slavicised as палея (*Paleja*), mainly referring to the books of the Octateuch plus Reges, but sometimes only the *Octateuch*, or only the *Pentateuch*. However, in the Orthodox Slavonic tradition up to the end of the 15th century (1499), neither the Old Testament nor the Bible were known as separate books. Thus the *Palaiā Explicata* is an Old Testament epitome, which served a function similar to that of → Peter Comestor's *Historia scholastica* in Western Europe, as the usual direct source for Biblical knowledge.

The author used a variety of Slavonic sources, both translated and original, biblical and non-biblical. The main sources were the Old Testament books of the Octateuch, 1 & 2 Reges, and selected psalms (the so-called "Prophecies of David"). The exegetical tradition and extra-Biblical historical writing were represented by numerous authorities: the commentary of Theodoretus of Crete on the Pentateuch, the Parainesis of Ephraim of Syria, the tale of the twelve stones of Eiphanios from Cyprus, the *Hexaemeron* and the *Exposition of the true faith* by John of Damascus in the translation of the Old Bulgarian author John the Exarch, the *Christian topography* of Kosmas Indikopleustes, the dialogues of Pseudo-Kaisarios, the Physiologos, the Byzantine chronicles of → Ioannes Malalas, → Georgios monachos [Hamartolos], → Georgios Synkellos, the → *Chronicon Paschale*, the short chronography of → Nikephoros Patriarches, astronomical texts used for computing the paschalia, the life of Saint Constantine-Cyril the Philosopher, апрогупа like the *Testament of the twelve patriarchs*, the *Scala Paradisi*, the *Revelation of Abraham* and others. However, a significant proportion of the text is original exegetical and polemic digressions by the author himself.

There is considerable discussion as to the origin, the time and place of the writing of the *Palaiā Explicata*. According to some scholars the text was compiled by a Russian author in the 13th century, others assume a translation of a Greek text

that has not been preserved. However, linguistic archaisms, Bulgarian linguistic peculiarities and traces of Glagolitic script, as well as the absence of Old Russian authors in the repertoire of sources all support the hypothesis that the text of the *Palaiā* was compiled in Bulgaria in the 10th century. Another argument for a Bulgarian origin lies in its relationship in content and structure to the *Archivskij Chronograf*, a biblico-historical compilation, the Old Church Slavonic (Old Bulgarian) protograph of which was compiled around 921. It is also maintained that the text was the basis for the *Chronografskaja Palaiā* (both in its full and short version), another biblico-historical compilation treating events up to 948, the year of death of the Byzantine emperor Romanos Lakapenos (ruled 920–944). The chronological information contained therein proves that the text was compiled shortly thereafter. There exists yet another independent compilation in the Church Slavonic tradition: the *Historical palaiā*.

The *Palaiā Explicata* is conserved in a considerable number of manuscripts (more than 30 in the Russian Church Slavonic tradition alone) from the 14th to the 17th century. The earliest are: the Aleksandr Nevskij (St. Petersburg, Российская национальная библиотека, SPBDA, A.I.119), the Kostroma (Moscow, Российская государственная библиотека, ф. 138, № 320), Varsov (Moscow, Российская государственная библиотека, Барс. 619) and Kolomna (Moscow, Российская государственная библиотека, ф. 304, № 38) copy. The *Chronografskaja Palaiā* has not been investigated fully; early manuscripts include Moscow, Государственный исторический музей, Син. 210 and 211, Moscow, Государственный исторический музей, Чуд. 348 (full version); St. Petersburg, Библиотека Российской Академии наук, 24.5.8, and St. Petersburg, Российская национальная библиотека, Пор. 1434 (short version).

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MILIANA КАИМАКАМОВА

Palencia, Alfonso Fernández de

1424–92. Castile (Iberia). Author of historical works in Latin and Castilian: a history of the reigns of Enrique IV and Isabel I; a chronicle of the war against Granada; lost Latin histories of pre-Roman and Roman Iberia; and Castilian translations of Plutarch's *Lives* and → Josephus's *The Jewish War*. Palencia introduced humanistic historiography to the Iberian peninsula, although his influence in this regard was probably limited. He lived in Rome and Florence from 1442 to 1453, where he worked for Cardinal Bessarion, studied under George of Trebizond, and met numerous important humanists. He also wrote allegories on military and political themes, treatises on geography and rhetoric, and a Latin-Castilian dictionary.

The *Gesta Hispaniensia*, also called *Decades* (each part is divided into ten books, after Livy) is this royally-appointed chronicler's ambitious *magnum opus*. It covers Enrique IV's reign from his first marriage in 1440 and Isabel I's reign to 1480. Palencia claims to rectify predecessors' sycophantic, rhetorically substandard chronicles, singling out Diego → Enriquez del Castillo, Enrique's official chronicler, a copy of whose account Palencia obtained when rebels confiscated it in the war to depose the king (1465–68).

In the tradition of humanist historians, Palencia offers stridently polemic opinions, slandering Enrique IV (accused of incompetence and depravity), betraying his allegiance to the Aragonese party in support of Fernando II (at times even criticising Isabel), and highlighting his own involvement in events. His criticism of Isabel probably led to his dismissal in 1480; she replaced Palencia with his friend and fellow humanist, → Hernando del Pulgar, author of the *Crónica de los reyes católicos*. The first three *Decades* are complete; the fourth, of which only one manuscript survives, is not and ends with the sixth book. Palencia lived to see the decade-long war against Granada conclude in 1492 but did not complete his account, which ends abruptly at the beginning of the tenth book. He planned a larger project that probably would have linked his two lost histories of ancient Iberia

to the *Gesta* and he showed interest in bringing the *Gesta* to the printing press.

There are sixteen complete or partial manuscripts of the *Gesta*, most from the 16th and 17th centuries. Of the three 15th-century manuscripts, the autograph draft (Madrid, BNE, ms. 19.439) is nearly the whole first Decade.

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MICHAEL AGNEW

Palmieri, Matteo

1406–75. Italy. Florentine writer and politician. Partisan of the Medici with a special relationship to Piero il Gottoso. Probably in 1446–48 he wrote his *Liber de temporibus* (Book of the times), a world chronicle for 1–1448, synchronizing the years from the incarnation, from the Creation and those of the emperors and popes, adding historical events in a very restricted manner. In his dedication to Piero de' Medici (whose copy is in Florence, Laurenziana, Plut. 65.45) he presents his work as a manual of chronology and not as *historia*. Up to 1294 he follows the chronicle of his teacher → Sozomeno of Pistoia. For the remaining years he follows Giovanni → Villani, Filippo → Villani, Matteo → Villani, Leonardo → Bruni, Lorenzo → Buoninsegni and other Florentine historians. From 1411 Palmieri in his turn served as a source to Sozomeno. Only the last 18 years contain personal observations, partly paralleled by his *Annales* (1429–49).

The large number of manuscripts, some of them containing vernacular versions, testifies to his strong influence on 15th and 16th-century chronology. Good manuscripts are Florence, BN, Magl. XXIII, 78; Florence, Laurenziana, Ashburn. 559 and Madrid, BNE, 6868. Together with the continuation (up to 1481) by his younger relative Mattia → Palmieri the work was printed twelve

times till 1579, first 1474–75 by Filippo Lavagna in Milan.

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HARTMUT BEYER

Palmieri, Mattia

1423–83. Italy. Born in Pisa. Papal abbreviator and secretary. Wrote *De bello italico* (on the Italian war) and *De temporibus* (on the times).

The unedited ten books of the *De bello italico* treat in great detail the political events of Italy between 1449 and 1464. The author enjoyed a reputation as a historian in Rome, where he was protected by cardinal Prospero Colonna. The first five books, covering the time till 1458 and the wars of Alfonso of Aragon against Florence, must have been written before the election of Pius II (Eneas Silvius → Piccolomini). The second part treats the wars of Alfonso's son Ferdinando, the main topic being the pontificate of Pius II and his attempt to organize a crusade, in which the author himself took part. Palmieri very clearly defines his subject regarding both chronology and content, profusely discussing questions of causality. The wars of the kings of Naples are conceived as the centre of Italian politics in this period. The first part shows some influence of Herodotus's *Histories*, which Palmieri translated from Greek. The author shows himself to be highly loyal to the papacy, praising its attempts of mediation as well as its decision in favour of the Aragonese. Among many other contemporary sources he used Pius II's *Commentarii*. The only known manuscript (Pisa, BU, ms. 12) is a rather carelessly-written copy from the 15th century.

De temporibus is a continuation of the homonymous chronicle by Matteo → Palmieri of Florence for 1449–81. The information is organized strictly chronologically, accompanied by four different chronologies. Events of the whole known world are reported, covering politics as well as natural phenomena and the death of important persons, including scientists, writers and artisans. In Rome Palmieri has a deep insight into decision-making and seems to use his contacts with papal diplomats. He is also well informed about the wars and internal affairs of Venice. A supporter of Pius II's

crusading project, Palmieri is concerned about the expansion of the Turks, whose battles against European and Asian adversaries are thoroughly recorded. Palmieri avoids explicit political judgement, sometimes leaving out unpleasant facts like the murder of Iacopo Piccinino in 1465. In connection with the pope's reception by Borso d'Este in 1458, Palmieri, impressed by the margrave's artists and woodcarvings, mentions his own presence. It remains unknown how many of the numerous manuscripts of Matteo Palmieri's *De temporibus* contain Mattia's continuation. TARTINI uses Florence, BML, ms. Conv. Soppr. 133, to which Leipzig, UB, ms. 1322, and Milan, Biblioteca Ambrosiana, J 44 sup. (both 15th century), can be added. Madrid, BNE, ms. 640 (16th century) ends in 1465.

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HARTMUT BEYER

Pane, Ogerio

d. ca 1230. Italy. Communal scribe, ambassador, and fourth official chronicler of Genoa. Although of modest origins, this third continuator of the → *Annales Ianuenses* appears to have enjoyed a close relationship with Genoese nobility. He was awarded honorary offices and entrusted with delicate diplomatic missions. In 1197, Ogerio became the fourth official city chronicler of Genoa, and would continue in this capacity until 1219, and as he wrote contemporaneously with events, his section of the *Annales* covers precisely these years, 1197–1219.

Ogerio's chronicle is most important within the context of Genoa's long tradition of urban history, which began with the nobleman and statesman → Caffaro da Caschifellone, one of the first urban chroniclers and secular historians in western Europe. Beginning in 1099, Caffaro recorded the most important events of the Genoese state, and only surrendered his duties when old age forced him to do so in 1163. Upon Caffaro's death in 1166, a series of chroniclers continued the official annals, including Ogerio Pane, so that, from this point forward until the 15th century, historians of Genoa have a more or less contemporary and secular account of the city's history.

Ogerio's text is generally uneven and repetitive, and the style not as polished as that of his predecessors, but he succeeds in reporting and conveying the significance of the most notable events of his day. Due to the nature of the work, the author focuses on matters of interest to the Genoese state, including the replacement of the consular government by the commune, the city's expanding influence over Liguria and Sicily, and the establishment of the Latin Empire of Constantinople. Other events are mentioned only when they bear directly on Genoa's affairs. His treatment of events is generally impartial, but Ogerio does occasionally show a bias against Genoa's rivals. His disapproval of Venetian behaviour during the Fourth Crusade is illustrative: *postmodum vero, oblitū dominice cruce receptionem, et ipsam crucem proitientes, Constantinopolim perrexerunt* (Afterwards, however, having forgotten their taking of the Lord's cross, and abandoning that cross, they proceeded to Constantinople).

The *Annales Ianuenses*, of which Ogerio's chronicle is a part, survives in several manuscripts; the most authoritative of these (Paris, BnF, lat. 10136) dates back to at least the end of the 14th century.

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BRIAN BECKER

Panholz, Leonhard

ca 1430/35–1498. Germany. Native of Opperkofen near Straubing in the diocese of Regensburg, studied at the universities of Heidelberg and Vienna, from which he took a bachelor's degree. From ca 1456 onwards he taught at the monasteries of Prüll and St. Salvator in Regensburg, where he is buried. In ca 1490 he composed a brief Latin continuation to → Andreas of Regensburg's chronicle of the Bavarian dukes up to 1486, beginning with an account of the quarrel between Duke Ludwig VII the Bearded and his son (1438–45). Although Panholz wrote local history, its scope went beyond Bavaria and the neighbouring regions. It is important to note that

the order of the text is not strictly chronological: the annalistic sections, for example, continue to 1477 and then jump back to 1462. In other parts, complete blocks of several years are omitted. The text is frequently supplemented by the insertion of Latin poems, letters, charters and a German account ("newspaper") of the ransoms paid by three princes captured in the battle of Seckenheim in 1462. The chronicle is extant in one manuscript (Munich, BSB, cgm 8232, fol. 95^r–100^r), on which the *editio princeps* by Freher (Amberg 1602) was printed.

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Literature: F. FUCHS, *VL² 11. RepFont* 8, 470f.

WOLFGANG-VALENTIN IKAS

Panodorus

5th century AD. Egypt. According to → Georgios Synkellos (*Eclogue* 35.20–36.5), the early 5th-century Alexandria n monk Panodorus compiled a universal chronicle in Greek which surpassed that of → Anianus in length and astronomical learning. Apparently Panodorus established his own chronological system, later referred to as the Alexandrian system, calculating 5493 years from Adam to the birth of Christ whilst trying to reconcile pagan and biblical sources. Despite his admiration for this achievement, Georgios called in question Panodorus' accuracy and, even more problematically, his orthodoxy (*Eclogue* 378.5–10). It is likely that Panodorus relied heavily on → Julius Africanus, → Eusebius and → Dexipus, and that the excerpts of these authors came to Anianus and Synkellos mainly through Panodorus, but since Panodorus' work is lost, this cannot be conclusively argued.

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JOSEF LÖSSL

Papoušek, Jan, of Soběslav
[Iohannes Papussko de Sobieslavia]

d. 1454. Bohemia. Czech humanist, active at the University of Prague (1412 Bachelor, 1430 Master of Liberal Arts, 1443 vice-chancellor, 1436 and 1445 Rector). He converted to Catholicism and became Prague Canon in 1453. Author of a lost Latin work on the coronation of Ladislav Pohrobek (Posthumous) in 1453, *Tractatus de coronatione Ladislai*. He also collected sources for Eneas Sylvius → Piccolomini's *Historia Bohemica*.

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MARIE BLÁHOVÁ

Parenti, Marco

1421–97. Italy. Florentine patrician, merchant and historian. Through marriage to Caterina, daughter of the famous Alessandra Macinghi Strozzi, he gained close ties with one of the leading Florentine families; but as this alliance placed him in opposition to the Medici regime, his political career was limited. After the death of Piero de' Medici in 1469 he began to write his *Ricordi storici* (Historical Memoirs), but he stopped at the latest in 1478, again for political reasons. His chronologically organized work is written in Italian and covers the short period from 1464 (the death of Piero's father, Cosimo) to 1467. In simple words he describes the political events, giving a more detailed account of the relations between his Republic and Francesco Sforza, from 1450 Duke of Milan. For his retrospective account he uses the *Commentari* of Neri → Capponi and the *Historia* of Poggio → Bracciolini. He also reports on the crucial developments of the plot against Piero de' Medici in 1466. The *Ricordi storici* survive in a single autograph manuscript: Florence, BNC, Magl. XXV, 272. Parenti is also the author of letters, mainly addressing his relatives, and of a *Libro di Ricordanze* (book of memoirs).

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HEINRICH LANG

Parenti, Piero di Marco

1449–1518. Italy. Florentine patrician and historian, author of a town chronicle. Son of Marco → Parenti and Caterina degli Strozzi, daughter of the famous Alessandra. Thanks to his father's good connections, he studied with the great humanist scholars Marsilio Ficino and Demetrius Chalcondylas. In 1482 he became a member of the *Signoria*.

In 1476 he started writing contemporarily his *Storia Fiorentina* (History of Florence) in a *volgare* (Italian) of a high standard. However he interrupted his work in 1478 and continued only in 1492 when Florentine history was in a state of flux following the death of Lorenzo il Magnifico. He wrote steadily during the decisive years of Savonarola (1494–8), the French descent into Italy, the years of Medicean exile and the Medici restoration after 1512. His accounts are structured in monthly chapters and they carefully register both internal and external developments. He reflects on the appearance of figures like Savonarola, analysing politically (as later → Machiavelli would do), but (particularly after 1498) from the perspective of a well-informed contemporary official.

Some parts of the *Storia fiorentina* have survived in autograph in Florence, BNC, II.IV.169–171 (for 1476–78, 1492–96, 1497–1502, 1507–1518) and in copies of the late 16th century (Florence, BNC, II.II.129–134 for 1476–78, 1492–1507).

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HEINRICH LANG

Parfues, Jakob

late 15th century. Germany. Monk at the Benedictine monastery of Ensdorf (Oberpfalz, diocese of Regensburg). Apparently he had previously been at the monastery in Lindenhart by Creußen; the two monasteries had close connections. In 1480 he wrote a history of the house at Ensdorf in German.

The chronicle starts in 888 with the founders' genealogy and history, and relates the whole history of the monastery from its foundation in 1121 until 1472. The founding family are the Wittelsbachers, but some of the family members are confused with other local counts. We read of the privileges the monastery is granted by pope and emperor, and the translation of the relics of St. Sigismund to Ensdorf. There is also a list of abbots. The report draws heavily on → Andreas of Regensburg's chronicle of the princes of Bavaria. Other sources Parfues mentions include Latin chronicles, letters, registers and a German *Saalbuch*. The German text is organized with Latin rubrics. The manuscript, written by Hartmann → Schedel, is now in Munich, BSB, clm 351, fols 57–75.

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MIRIAM WEBER

Parian Marble

[Marmor Parium; Chronicum Parium]

264/3 bc. Greece. A universal chronicle in Greek, originally inscribed on a small marble stele on Paros that now survives in only two fragments, one in the Ashmolean Museum in Oxford, the other in the Paros Archaeological Museum. It presents a combination of Athenian and Greek political, military, religious, and literary history, starting in 1581–80 bc. Its chronology is a count-down to the time of writing, supplemented annually from 683–2 bc with the name of the Athenian archon. It also contains data on well-known mythological figures, the foundations of cities and games, battles, philosophers, poets, and playwrights, and mentions the eruption of Mount Etna, a meteorite, an eclipse, an earthquake, and a comet.

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KULIKOWSKI, *Mosaics of Time*, 1 (forthcoming) [with translation].

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RICHARD W. BURGESS

Parisius de Cereta

[Parisio da Cerea]

first mentioned 1233, died after 1277. Italy. Notary in Cerea with contacts to local authorities in Verona. Author of *Annales veronenses* (or *Chronicon veronense*). Parisius focuses on Cerea, Verona and the southern March, describing numerous conflicts during the middle third of the 13th century and the reign of Ezzelino III da Romano. At some point he took up the records he eventually inherited from his father, writing henceforth contemporarily with the events until 1277; a detailed historical account begins about 1230. Parisius offers almost no reflection about historical causality, not explaining, for example, how Ezzelino subjugated Padua in 1237. The text contains several interpolations written from a later perspective. His account of Ezzelino's reign is remarkably neutral, neither describing excessive cruelties, as contemporary chronicles did, nor leaving out the numerous political murders. He disapproves of the pillaging of Vicenza in 1236 by German troops.

The manuscripts vary considerably. The edition (about eleven pages in folio) only considers manuscript Padua, BU, ms. 1151, a highly defective version, while manuscript Oxford, Bodleian Library, ms. canon. misc. 288, is commonly considered the best. Further elements of the original can be found in the vernacular translations, especially in Verona, Biblioteca Capitolare, Cod. CCCXIII (296). The manuscripts contain an anonymous continuation for 1301–75.

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Literature: *RepFont* 8, 480f.

HARTMUT BEYER

Parleberg, Johannes

15th century. Poland. Around 1475 he wrote a chronicle tract entitled *Cronica de ducatu Stettinensi et Pomeraniae gestorum inter Marchiones Brandenburgenses et duces Stettinenses Anno domini 1464*, anchoring the rights of the dukes of Pomerania-Wolgast, Wartislaw IX and Erich II to succession after the death in 1464 of the last duke of Stettin, Otto III, in defiance of the claims of the Margrave of Brandenburg Frederick II (supported by the Emperor, Frederick III). The author cites unknown documents and historical events, drawing among other sources on the *Protocollum* of → Augustine of Stargard. Like Augustine he sought to prove the antiquity of the state of Pomerania, and to defend its independence from the pretensions of the House of Brandenburg.

To this chronicle he attached two further tracts which he wrote in the years 1469–70 for the king of Poland, Casimir Jagiellon: *Supplicatio ad regem Poloniae pro parte ducum stettinensium* and *Articuli pro parte ducum stettinensium coram rege Poloniae obliti*. The autograph is Stralsund, StA, Hs. 404.

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MAREK DERWICH

Paschale Campanum

6th century. Italy. A Latin Easter table beginning in 464 first compiled in Campania between 512 and 518. To this Easter table the compiler added a variety of short historical notes down to 476 from a recension of the → *Consularia Italica*.

Between 476 and 512, ten random notices were added from the compiler's own knowledge and various other sources. The table was later continued down to 585 and then again to 599, and then compiled prospectively from 600 to at least 613, where the text now breaks off. The text survives in a single manuscript (Vatican, BAV, regin. lat. 2077), copied ca 599. Along with two manuscripts of the Easter table of Victorius of Aquitaine (Erfurt/Gotha, Forschungsbibliothek, cod. Memb. I 75, 7th century; Oxford, Bodleian Library, Bodley 309, 11th century), which contain one entry each (in 501 and 525 respectively), the *Paschale Campanum* is the earliest extant example of a paschal chronicle, a popular chronicle genre of the Middle Ages.

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RICHARD W. BURGESS

Passio Pragensium

1483. Bohemia. An anonymous prose narrative in Latin and German versions, dealing with the rebellion in Prague in September that year. The text was written at the end of October in one of the Northern Bohemian towns, based on the accounts of direct participants who had fled from Prague before the rebellion, probably monks and Catholic clergy. It was long known only as a German text, but the recently discovered Latin version appears to be original. The translation enjoyed a wide distribution in manuscripts and in prints in both High and Low German dialects and presents one of the first printed newspapers.

The only known manuscript of the Latin text is Prague, Národní knihovna, Cheb. 6/18. Manuscripts of the translation include: Berlin, Staatsbibliothek, ms. germ. fol. 1076; Augsburg, Staats- und Stadtbibliothek, 2° cod. 146; Prints: Konrad Kachelofen (Leipzig, 1583/4); Marcus Brandis (Leipzig, 1583/4); Anton Koberger (Nuremberg, probably 1584) and Johann Prüssé (Strasbourg, probably 1584).

This work should not be confused with the *Passio Pragensium Iudaeorum*, an account of attacks

on Jews in Prague at Easter 1389 in the form of a comic parody of the gospel.

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K. BOLDAN, "Passio Pragensium—tištěná relace o pražském povstání 1483", *Documenta Pragensia*, 14 (1996). F. ŠMAHEL, "Pražské povstání 1483", *Pražský sborník historický*, 19 (1986), 93.

MARIE BLÁHOVÁ

Pastoralet

15th century. France. Chronicle in Middle French, written between 1422 and 1425 by an anonymous author known as "Bucarius", who was probably a native of Picardy. The text is an account of the conflict between Armagnacs and Burgundians disguised as a pastoral fiction, where John the Fearless is *Leonet*, Louis d'Orléans *Tristiféridés*, Isabeau of Bavaria *Belligère*, Charles VI *Florentin*, etc.; the text presents a Burgundian perspective on the political events. It is based on the → *Grandes Chroniques de France*, the *Chronique de l'abbaye de Cercamp* (actually an unpublished cartulary of the Cistercian Abbey of Cercamp, near Arras), Jean → Froissart, the *Songe véritable* (a 15th-century political pamphlet) and Jean Petit's *Justification*. Divided in twenty chapters, the work contains 8808 octosyllabic verses and fifteen lyrical insertions, such as lais, ballads and rondeaux. The text survives in a single manuscript: Brussels, KBR, 11064.

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TANIA VAN HEMELRYCK

Patria Constantinoupoleos

[Pseudo-Kodinos]

10th century. Byzantium. A group of works on the history and topography of Constantinople.

Two of these texts in particular are designated as *Patria Constantinoupoleos*. The first, with the title Πάτρια Κωνσταντινουπόλεως κατὰ Ἡσύχιον Ἰλλούστριον (The origin and the history of Constantinople according to the illustrious Hesy-chius) was taken from the lost world chronicle of the 6th-century pagan → Hesy-chius of Miletus and describes the history of the city of Byzantium from its foundation up to the time when it was renamed as Constantinople (324). It has been preserved in two manuscripts: Heidelberg, UB, cod. palat. 398, fol. 209–215 (10th century) and Rome, Biblioteca Angelica, cod. 22, fol. 27–35 (11th century).

The second, with the Greek title Πάτρια Κωνσταντινουπόλεως, was compiled during the 10th century by an anonymous author. A part of the manuscript tradition ascribes it implausibly to the 14th-century Byzantine writer Georgios Kodinos. The text includes a part of Hesy-chius, but in a revised version, and consists of two books. By modern scholars it was correctly interpreted as a kind of medieval guidebook towards the most considerable monuments in the fourteen quarters of Constantinople. We are also given important information on the city's history especially from the 7th to the 10th century, which is not available from other sources. The text was famous amongst the Byzantines as the large number of manuscripts attests. Among the best are: Munich, BSB, cod. gr. 218, fol. 107–135 (11th century); Vienna, ÖNB, cod. hist. gr. 37 (14th century), Paris, BnF, cod. gr. 1782, fol. 1–67^v (14th century) and 1783, fol. 1–67^v (15th century); and Vatican, BAV, cod. gr. 162, fol. 1–39^v (16th century).

The modern editor of both versions of the *Patria* has adjoined a number of other texts on the topography of Constantinople and has published all of them as *Scriptores originum Constantinopolitanarum*. One of these is entitled Παραστάσεις σύντομοι χρονικά (Brief historical delineations). This text must have been compiled between the 7th and the 9th century by an anonymous author who obviously tried to combine historical events concerning the history of Constantinople from Constantine I up to the 8th century with certain monuments, some of them pagan. Manuscript: Paris, BnF, cod. gr. 1336, fol. 111–34 (11th century).

The other, with the title Διήγησις περὶ τῆς οἰκοδομῆς τοῦ ναοῦ τῆς μεγάλης τοῦ θεοῦ ἐκκλησίας τῆς ἐπονομαζομένης ἁγίας Σοφίας (Narration on the construction of the temple and

God's Great Church named Hagia Sophia), is a copious record of the new building of the Hagia Sophia at Constantinople by emperor Justinian I after it was burned down during the so-called "Nika-revolt" in 532. It was the author's purpose to include extraordinary and wondrous events in his text. There are more than thirty manuscripts. Among the best are: Paris, BnF, cod. gr. 1712, fol. 13–18^v and Coisl. 296, fol. 178^v–190^v (both 12th century); Vatican, BAV, cod. gr. 697, fol. 1–12 (12th century). This narration was later on incorporated by the author of the second *Patria* in his own record.

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LARS MARTIN HOFFMANN

Patricius Ravennas

[Patrizio Ravennate]

1310/30–ca 1380. Italy. Author of a chronicle of the town of Ravenna. Patricius gives no indication of his family, social class or profession, although he seems to have had a scholastic education at the *Studium generale* of Bologna.

His chronicle goes from 1000 to 1378 but is extremely uneven in its coverage of dates, giving specific information for less than 150 of the years covered. A traditional town chronicle at the beginning, it gradually includes more and more details on communal and signorial affairs until the latter become the main focus. Patricius's sources include the chronicles of Pietro → Cantinelli and → Riccobaldo da Ferrara, as well as a lost Bolog-

nese chronicle and an unidentified volume in the tradition of the *Libri pontificum* and *imperatorum*; much information for the later years, however, comes from Patricius's personal experience. Numerous blank spaces were left in the original; these were later filled in with interpolations and corrections, apparently in another hand.

Patricius is a born chronicler with real ability as a compiler, combining the information of his various sources to form a single complex narrative. Although he is a gifted observer of local life, his focus is not really Ravenna (or even Bologna or Forlì) at all, but rather the entire Romagna region; his work marks the shift in Ravenna from the municipal chronicle tradition to that of the humanistic court chronicle. The text has been preserved in a late 15th-century copy, Ravenna, Istituzione Biblioteca Classense, Mob. 3.4. F. 21, fol. 593–609^v.

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PETER DAMIAN-GRINT

Paul the Deacon

[Paulus Diaconus]

ca 720–99. Italy. Benedictine monk of Montecassino, author of Latin histories of Italy and of the diocese of Metz.

Paul the Deacon was born of a noble Lombard family sometime around 720. We know very few details about his life before 782, as a result of which his biography has been the subject of much speculation. He was probably educated at the court of King Ratchis in Pavia, after which he may have remained at court, or he may have become a monk. His first dated work was written in 763, a poem addressed to Adalperga, daughter of the Lombard king Desiderius and wife of Duke Arichis II of Benevento; she subsequently became one of Paul's major patrons. In 776, Paul's brother Arichis was involved in a Lombard revolt against Charlemagne, and was

subsequently exiled to Francia. Some time before 782, Paul travelled to Charlemagne's court in Aachen, where he remained until 786; in 783 he wrote a poem petitioning for his brother's release. At Charlemagne's court Paul wrote a variety of different types of works for royal and courtly patrons. In 786 he returned to Italy and entered the monastery of Montecassino, where he lived until his death around 799. He remained in close touch with both the Carolingian and Beneventan courts, and produced more scholarly works for both sets of patrons.

At the request of Adalperga, probably between 766 and 773, Paul wrote his *Historia Romana*. Its first ten books are directly taken from the *Breviarium* of → Eutropius, a history of Rome from Janus to 364. In his introduction, Paul notes that Adalperga had complained that Eutropius did not include enough Christian history, and so he supplements Eutropius' text with material taken from → Jerome and → Orosius. Paul then adds six original books covering the years 364–553, focussing on Italy, based on a wide range of earlier historical texts. The *Historia Romana* was later continued ca 1000 by → Landulf Sagax. The text is known from over 115 manuscripts, of which the earliest date to the 9th and 10th century. According to the 1914 editor, CRIVELLUCCI, one class of manuscripts derives from Paul's original copy, while another derives from a corrected version that he presented to Adalperga; the primary manuscript used for his edition, Munich, BSB, clm 3516, represents the second class. The continuation by Landulf is in Vatican, BAV, vat. pal. lat. 909.

In 784 Paul was commissioned by Bishop Angilram of Metz to write a history of his episcopal see. Angilram was Charlemagne's archchaplain, and St. Arnulf of Metz, who had been bishop in the mid-seventh century, was an ancestor of Charlemagne. Paul's *Gesta episcoporum mettensis*, which imitates the Roman *Liber pontificalis* in its basic structure, is considered to be one of the earliest members of the genre *gesta episcoporum*. Only one manuscript survives (Paris, BnF, lat. 5294, late 11th century), although other, now lost, manuscripts formed the basis of some earlier editions.

Finally, at some point after his return to Italy, Paul wrote a work known today as the *Historia Langobardorum*. It was a continuation of his *Historia Romana*, with a focus on the origins of the Lombards and their rule in Italy down to the

death of King Liudprand in 744. While probably written after Paul's return from Francia, the date and purpose of the text have been the subject of scholarly debate: it is not known whether the text was left unfinished or whether it was intended to end in 744, and it is likewise uncertain whether he wrote it for Adalperga's court at Benevento, or for Charlemagne and the Frankish rulers of northern Italy. Paul used a wide variety of written sources, including some that are now lost, as well as stories that originate in his own personal experience. Using a chronological framework roughly organized around the reigns of the Lombard kings, Paul juxtaposes records of natural events, wars, and royal succession with lively stories about the personalities who impacted the history of Lombard Italy. This text was very popular in the Middle Ages, with over 100 surviving manuscript copies, and various continuations. The oldest evidence of the text comes from a fragment found on a palimpsest (Assisi, Biblioteca Comunale, San Francesco 585), written in northern Italy in the late 8th century. The MGH edition is primarily based on St. Gallen, Stiftsbibliothek, 635 (late 8th/early 9th century), on the Codex Foroiulienensis (Cividale del Friuli, Museo Archeologico Nazionale, ms. XXVIII, 9th century) and on Vatican, BAV, vat. lat. 4917 (11th century).

In addition to his historical writings, Paul wrote poems, epitaphs, letters, a *vita* of Gregory the Great, an epitome of Sextus Pompeius Festus' *De significatu verborum*, and compiled a homiliary.

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DEBORAH DELIYANNIS

Pauli, Theodericus Franconi [Dirk Frankenszoon Pauw]

ca 1416–ca 1493. Low Countries. Born in Gorinchem, County of Holland; priest, canon and subdeacon at the church of St. Martin and St. Vincent in this town, where he also died. Probably three autograph compilations of historiographic and hagiographic works are known. These may have served as reference books for his own use. Several chronicles and other texts in Latin and Middle Dutch are attributed to him. Some were taken from or added to the compilations.

Chronicon Hollandiae, Latin, ca 1471, chronicle of the County of Holland and the Diocese of Utrecht until 1467, including some chronicles of noble families. The first part, until 1346, is a revision of Johannes de → Beke’s *Chronographia*. The contribution of Pauli as a copyist and/or author needs further examination. Manuscript: Utrecht, UB, 1650 (18th century).

Chronicon comitum Hollandiae et episcoporum Ultraiectensium, Latin, 1477–80, at Gorinchem, chronicle of the County of Holland and the Diocese of Utrecht until 1387, revision and continuation of → Johannes a Leydis’ *Chronicon*, until 1387, amplified with chronicles of noble families. Manuscript: Trier, SB, 1288/79 (autograph).

Kronijcke des lants van Arckel ende der stede van Gorcum, Middle Dutch, ca 1483, at Gorinchem, chronicle of the noble family of Arkel and the town of Gorinchem 1325–1482. Manuscript: The Hague, Royal Library 132 A 32 (16th century, second half). In these he presented the Dutch nobility with a Trojan origin. These works were used by → Willem de Berchen and Cornelius Aurelius.

Chronicon universale in two books, Latin, 1480–90, at Gorinchem. Manuscript: Brussels, KBR, 22467, fol. 1–292^v (autograph). Incomplete, Book I did not survive, Book II contains also chronicles of Dutch noble families up to 1485. The autograph, fol. 299–458^v, includes *Liber bellorum*

Dei, Latin, 1489, at Gorinchem, describing the wars between Christians and others, 70–1388.

A further now lost autograph, olim Wrocław, BU, R 202, contained three short chronicles, Latin, after 1456 and before ca 1480, Gorinchem: *De origine et nominibus et temporibus principum ac ducum Brabantiae*, to 1467; *De origine et nominibus comitum ac principum Hollandie, Zeelandie dominorumque Frisie*, to 1433; *De nominibus et gestis pontificum Traiectensium*, to 1455. They have survived in Brussels, KBR, 8037–50, autograph of Willem de Berchen. The relations between Pauli’s works (most unedited) and the other late-medieval Dutch historiographers need further examination.

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RENÉE NIP

Paulinus of Milan

4th–5th century. Italy. Secretary to Ambrose of Milan ca 394, later deacon of the same see, who was sent to North Africa on behalf of the church of Milan in the early 5th century. He supported → Augustine of Hippo during the Pelagian controversy, writing a *libellus* to Pope Zosimus in 417. His principal work, the *Vita Ambrosii* (Life of Ambrose of Milan), is a Latin prose hagiography written in an unadorned style (*inculto sermone*, according to Paulinus). It was commissioned by Augustine and was the earliest life of Ambrose. Its date is controversial, some arguing for 412/13, others 422. It was written probably in North Africa.

Paulinus modelled this work after Athanasius’ *Vita Antonii*, → Jerome’s *Vita Pauli*, and → Sulpicius Severus’ *Vita Martini*. Beyond the expected conventions of its genre, the *Vita Ambrosii* con-

tains invaluable information regarding the life and times of its subject, chronicling the triumph of orthodoxy in Milan and other cities during the late 4th century. In a number of episodes Ambrose interacts with key figures from this period, including the emperor Valentinian I and his wife Justina, the usurpers Magnus Maximus and Eugenius, the emperor Theodosius I, and the patrician Stilicho. Paulinus eulogizes Ambrose throughout as a champion of orthodoxy and worker of miracles, in the process recounting many historically significant events, such as the controversy over the Altar of Victory and the imposed penance of emperor Theodosius. Other known events, such as Ambrose’s participation in important ecclesiastical councils, receive no mention. The account relies heavily on personal recollections of the author and others, and occasionally betrays the use of documents from Ambrose’s archives.

This was a popular work, both in its own time and during the Middle Ages, and became the basis for all subsequent treatments of Ambrose’s life. Over 100 manuscripts survive, the earliest of which date to the 9th century. These include St. Gallen, Stiftsbibliothek, cod. sang. 552 (9th century), and Paris, BnF, lat. 1771 (9th century). The division of the work into 56 chapters is a modern convention.

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JONATHAN ARNOLD

Paulinus of Venice

[Paolino Veneto, Paulinus Minorita]

d. 1344. Italy. Paulinus of Venice was born in that city, probably to a patrician family. He entered the Franciscan order while still a young man. He first made his mark when he wrote the *Trattato de regimine rectoris* (Treatise on the conduct of a lord, 1313–15), which he dedicated to Marino Badoer, Duke of Crete. Paulinus took the *De regimine principum* (Of the conduct of princes) of the Augustinian Egidio Colonna (ca 1247–1316) as a model but whereas Egidio was long-winded, Paulinus wrote in Venetian dialect, kept his chapters short and emphasized practicality.

Between 1315 and 1316, Venice sent Paulinus as an ambassador to King Robert of Naples. In 1320, while he was in Provence, the doge sent him back to King Robert to persuade the king to intercede in a dispute between Genoa and some Venetian citizens. Paulinus became Apostolic Penitentiary to Pope John XXII by 1320, if not earlier. He was one of four examiners to assess for the Pope Marino → Sanuto’s *Secreta fidelium crucis* (Secrets of the faithful of the cross). John XXII sent Paulinus to Venice in 1322 as an ambassador and nuncio to mediate between the Pope and the rebellious citizens of Ferrara, on whom John had placed an interdict. In 1324 John named Paulinus bishop of Pozzuoli but Paulinus was still engaged in negotiating with the Venetians about Ferrara and was only able to take up his episcopal see in 1326. Shortly after he went to Pozzuoli, King Robert made Paulinus one of his intimate counselors.

Paulinus compiled three chronicles. The *Notabilium historiarum Epithoma* (Epitome of notable histories), preserved in four 14th-century manuscripts (Florence, Biblioteca Riccardiana, 3033 & 3034; Florence, BML, Plut. 21 sin 4; & Plut. 21 sin 4), is a universal chronicle from the creation to 1313. The *Chronologia magna* (Great chronology), which deals with the same stretch of time and events as the *Epithoma*, has a section devoted to the history to the Christians *ultramare* (beyond the sea) and includes a *mappa mundi* (map of the world) and a large map of the Holy Land. It is extant in five manuscripts, the most notable of which is Venice, Biblioteca Marciana, cod. lat. 399 (probably an autograph).

The *Satirica rerum gestarum mundi ystoria* (Satyricon of the deeds of the world), is preserved in nine manuscripts, four dating back to the 14th century and five to the 15th century; one of the most important is Vatican, vat. lat. 1960. The *Satirica* is a world chronicle that begins with the creation of the world and continues down beyond the reign of the emperor Henry VII (1308–13) to the year 1320. It includes a life of Francis of Assisi, and of other saints, and a short paragraph about the Franciscan Pietro da Macerata and Pietro da Fossombrone, better known as Liberato and → Angelo da Clareno: Paulinus makes it clear that in his opinion they were schismatics and heretics. Paulinus was extremely interested in the Orient, Christian missions, and the Crusades; hence the Vatican codex of his *Satirica* includes a

reference to Thomas of Tolentino and the three brothers who were martyred with him at Tana in India in 1321.

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E. RANDOLPH DANIEL

Paulus de Praga

1413–71. Bohemia. Paulus de Praga was a Jewish scholar and encyclopaedist. He was the author of a number of texts including a didactic tract with a historical section. He was born in Prague, brought up in a Hussite family, and later converted to Catholicism. He studied in Prague, Vienna, Padua, and Bologna, where he received his doctorate in medicine. He lectured at universities in Prague and Kraków, from 1466 he was active at the court of the Czech king Georges of Poděbrady. There he was asked to write a guide on how to rule and learn from the past and from nature, written in Czech prose, which he named *Jiří Spravovna* (Rule book for George). He made the third book a universal chronicle (written in 1470, published on 1 January 1471). In its introduction the author characterizes the types of chronicles, tasks and sources of the chroniclers. History is divided into six ages; it begins with the Holy Trinity and the time before Creation and finishes with the events under Friedrich III. The work has survived in one 15th-century manuscript, Prague, Archiv Pražského hradu, Knihovna pražské metropolitní

kapituly, G 8, and in its copy of 1658 in Prague, Národní knihovna, XVII D 11).

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MARIE BLÁHOVÁ

Paumgartner, Peter

d. 1525. Germany. Son of a wealthy citizen of Wasserburg am Inn. Studied in Vienna and Italy, became professor of canon law in Ingolstadt in 1479 and rector of the university from 1490 (or possibly 1503). Ducal councillor and chancellor in Landshut from 1514.

Paumgartner is thought to be the author of a continuation of the *Bayerische Chronik* of Ulrich → Fuetrer covering the years till 1511, and written in German ca 1511–14. The continuation is quite different in tone from the original chronicle. For example, Paumgartner eschews the mixture of folk-tale and history which is so characteristic of Fuetrer, and which the 16th-century chronicler Johannes Aventin (1477–1534) criticised in his notes in the margins of the manuscript. Paumgartner's style is, rather, that of a sober report, based on his own observations and eyewitness accounts, official documents, and in two places legal deeds which he copies in whole. His main theme is the regency of Albrecht IV of Bavaria (1486–1506), with a cursory glance forwards to his successor Wilhelm IV. Close attention is also paid to the figure of the Landshut Duke Georg der Reiche and the events immediately following his death: the Landshut war of succession (1503–5), the subsequent reunion of the two halves of the duchy (Upper and Lower Bavaria) and the introduction of the principle of primogeniture by Albrecht IV in 1506. Paumgartner's decidedly critical view of

the person and politics of Georg is clearly recognisable, as is his support for Albrecht in the struggle for succession.

The principle witness is the late-15th or 16th-century codex Munich, BSB, cgm 565, from which other surviving manuscripts are copies.

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BARBARA SASSE

P'awstos Buzand

[Faustus of Byzantium]

ca 470. Armenia. Author of the *Buzandaran Patmut'iwink'* (Epic Histories), which relates the history of Arsacid Armenia from ca 330 (the death of Trdat III) to the Roman/Persian partition of Armenia in 387. The identity of P'awstos is a mystery—the name Buzand, also given in places as Biwzandac'i ("of Byzantium"), was taken by many medieval and modern scholars to indicate that P'awstos was a Greek, or an Armenian of Greece, who may have originally composed the history in Greek or Syriac in the 4th century, well before the Armenian script was invented. More recently, GARSOÏAN has argued convincingly in her own translation of the text that "Buzand" derives from the Parthian word *bozand*, a bard, or reciter of epic tales.

The *Buzandaran* is indeed strongly influenced by the epic oral traditions of Armenia, which were subsequently almost wiped out in favour of the Christian historiographical tradition. Despite the epic influence, the *Buzandaran* is a polemically Christian text, devoted to the struggles over the course of the 4th century to establish Christianity in Armenia. It serves as a counterbalance to the rapid conversion described by → Agat'angelos in his own *History*. Despite its lack of chronological clarity, and its confusion over the identity of the Roman emperor throughout the period, the text is an extremely important source for the history of the personalities, institutions, and geography of 4th-century Armenia.

The earliest complete manuscript of the *Buzandaran* is in Jerusalem, *Ναός του αγίου Ιακώβου*, ms. 341, dated to 1599. A fragment also survives in Venice, Biblioteca Mechitarista di San Lazzaro, ms. 673, dated to 1224.

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TARA L. ANDREWS

Pedro Afonso

[Pedro de Barcelos]

d.1354. Portugal. The Count of Barcelos in northern Portugal, he was an illegitimate son of King Dinis of Portugal, and a great grandson of → Alfonso X of Castile and León. He dedicated his mature years to intellectual work, composing the two most valued historical works of the time.

The *Livro de Linhagens do Conde D. Pedro* (Lineage Book of Count Pedro) is a compilation of lineage data from the previous → *Livros de Linhagens*, and a revised version of the Navarrese → *Liber regum* and the lost → *Crónica Portuguesa de Espanha e Portugal*. These sources are a mixture of family memories and fiction (mythical, legendary, traditional and epic materials). The text begins with a survey of the major lineages of the world, from Adam on, where the allusions to Arthurian legends (via → Geoffrey of Monmouth) are particularly noteworthy. The main Portuguese families are set in their Iberian context and the narrative is enriched by several appealing family myths, such as the origin narratives of *Dama Pé de Cabra* (the Goat Foot Lady) and *Dona Marinha* (the Sea Lady), as well as examples of shrewdness (adventures of King Ramiro while trying to rescue his wife from Muslim captivity) and heroic exploits, such as the feats of Rodrigo Forjaz, vassal of King Garcia of Galicia, against the Cid. This Lineage Book also conveys the epic deeds of the first Portuguese king, Afonso Henriques and of his preceptor, here named Soeiro Mendes, as well as other local heroes such as Gonçalo Mendes da Maia and battles such as Salado. The book exists only in a version of 228 fols. which incorporates two revisions. It was first compiled in 1340–4 and reworked in 1360–5 and 1380–3, this last time to praise the Pereira family. This work was very

popular in the Iberian Peninsula, with over 60 manuscripts in Portuguese and Castilian translations still extant. The Portuguese manuscripts date mainly from the 16th and 17th century. The two oldest manuscripts have illuminations: A1 is known as *Nobiliário da Ajuda* or *Nobiliário do Colégio dos Nobres*: Lisbon, Biblioteca da Ajuda, Códice reservado. It dates from the end of the 14th century and might have been a work text used by the reviser of 1380–3. T1 is known as *Nobiliário da Torre do Tombo*: Lisbon, Torre do Tombo, 1764, late 15th or early 16th century.

Count Pedro is also accepted as the author of the first version of the *Crónica Geral de Espanha de 1344* (General Chronicle of Spain of 1344). This chronicle was written in Portuguese in 1344. For the Reconquest period, it drew its information from Alfonsine and post-alfonsine materials: the → *Estoria de Espanna* mainly via a → *Crónica de Veinte Reyes*; the → *Versão Galaico-portuguesa da Crónica Geral de Espanha* and again the *Crónica Portuguesa de Espanha e Portugal*. For the earlier periods he used chronologies, genealogic sources and a Portuguese translation of the → *Crónica de Rasis*. There are no extant Portuguese manuscripts of this chronicle, which survives only in its Castilian translation, and that in a single manuscript and a few fragments: Salamanca, BU, 2656 (339 fols). It lacks both the beginning (it starts at the 3rd Age of the world) and the end, the birth of the Portuguese kingdom. This chronicle conveys several epic and legendary narratives such as the stories of the Visigothic kings Bamba and Rodrigo, and in the Reconquest period, the deeds of Bernardo del Carpio, Fernán González, the infantes of Lara, the treacherous countess, the infante Garcia, the youth of the Cid and his exploits up to his death.

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ISABEL BARROS DIAS

Pedro de Escavias

1417?–1482/1500. Castile (Iberia). Alcaide (Head of the Garrison) and Alcalde Mayor of Andújar (Jaén), a city he turned into a loyalist stronghold during the years of the revolts of the nobility against King Enrique IV (1460–1473). Author of *Repertorio de príncipes de España* (Index of Princes of Spain).

The *Repertorio* is a prose historical summary composed in 1467–70 (chapters 1–146) and 1475 (chapter 147). It is essentially an account of Spanish history, starting with the foundation of Spain by Hercules, up to the death of King Enrique IV. Its main sources are → Alfonso X's → *Estoria de Espanna*, and the → *Estoria del fecho de los godos*. It has survived in a single manuscript, El Escorial, RMSL, X.II.1 (late 15th or early 16th century), fols. 123–275.

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JUAN-CARLOS CONDE

Pedro de Valencia

16th century. Navarre (Iberia). A monk who completed a pre-existing chronicle of the kings of Navarre. The *Crónica de Pedro de Valencia* is a composite history of the Kings of Navarre made up of three parts: the first and by far most extensive covers the period 994–1150 and appears to have been written at this period in support of the monastery of Nájera and in particular King Garcia Ramírez. It contains significant elements of epic origin. The second section, covering the years 1150–1425 was added subsequently, and is all but

annalistic in nature. The final section, believed to have been written by Pedro de Valencia is similarly brief and continues the chronicle to 1560. Among the sources used are the *Crónica de Garcia de Eugui*, the *Crónica de Carlos, Príncipe de Viana* (see → Carlos de Viana), the → *Crónica de San Juan de la Peña* and the → *Crónica de Garci López de Roncesvalles*. There are four extant manuscripts, of which Madrid, Real Academia de la Historia, 9/5555 and Pamplona, Biblioteca General de Navarra, 36–6/32 are notable. All contain the same series of Navarrese chronicles.

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AENGUS WARD

Pelayo of Oviedo

[Pelagius episcopus Ovetensis]

early 12th century. León/Asturias (Iberia). Bishop of Oviedo (Northern Spain) and author of *Liber Testamentorum* and the *Corpus Pelagianum*. Nothing is certain on Pelayo's life until his consecration as bishop in 1098, possibly as an auxiliary to Martin I (1094–1101) whom he eventually succeeded. Pelayo was active in court and diocese until his deposition at the Council of Carrión (1130). He temporarily re-occupied his see in 1142–3 before returning to obscurity until his death on 28th January 1153.

Pelayo was aggressive in protecting Oviedo's interests at a time of unsettling change. He asserted seigniorial rights within his see, contested parochial jurisdiction with Burgos and Lugo, while struggling to maintain independence from the archbishops of Toledo and Braga. To achieve these aims, he deployed a remarkable variety of forged/interpolated documents: inventing an ancient origin for his see, promoting the *Arca Santa*, a magnificent reliquary, to attract pilgrims, claiming diocesan borders that aggrandised Oviedo and even conferring metropolitan status with authority over Braga and Toledo. These elements were copied as individual documents into his *Liber Testamentorum* (ca 1118), a collection of donations to Oviedo compiled on Pelayo's orders.

In a later miscellany of writings, the *Corpus Pelagianum*, (Madrid, BNE, ms. 1358, 1346 & 1513), the most substantial element is a universal

chronicle, the *Liber Chronicorum* (1132). It comprises → Isidore of Seville's history of the Goths, Sueves and Vandals; → Julian of Toledo's history of Wamba; the → *Crónica de Alfonso III*; the chronicle of → Sampiro of Astorga and concludes with Pelayo's own *Chronicon Regum Legionensium* (982–1109). The Pelagian themes were given a new home and greater credibility by incorporation into genuine chronicles. Only the works of Julian and Pelayo were not heavily interpolated. Pelayo's chronicle, in a functional Latin without stylistic flourishes, is limited in scope and depth, emphasising ecclesiastical events. Its principal merit lies in being the only complete contemporary life of Alfonso VI.

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JOHN WREGLESWORTH

Pelhisson, Guillaume

[Guilhem]

d. 1268. France. Dominican friar at Toulouse. Active from the 1230s. Some years before his death, he wrote an unpretentious prose chronicle of the early years of his house, one of the earliest Dominican foundations, re-established in 1229 after the defeat of Toulouse in the Albigensian Wars. His brief chronicle covers the first fifteen years after that event, recording mainly actions taken by the Dominicans against suspect or manifest heretics.

Pelhisson, who served as ambulant inquisitor in several campaigns, was well-placed to record names, circumstances, and verdicts with great accuracy. Drawing on his own experience, witnesses available in the monastery, and "charters and documents" according to the near-contemporary incipit, he produced a series of incidents rather than a coherent narrative, containing such classic episodes (told with complacency) as the local bishop tricking an ailing old woman into a "heretical" confession and then having her carried

on her death-bed to the stake to be burnt, or the suspect protesting: *uxorem habeo, et cum ipsa iaceo, et filios habeo, et carnes comedo, et mentior et iuro, et fidelis sum Christianus* (I have a wife, I sleep with her, I have children, I eat meat, I lie and I swear—I am a good Christian).

Though narrow in scope and outlook, the short chronicle is a prime source for the early history of the inquisition. It survives in one manuscript from ca 1315, claiming to be copied from an autograph in papiro (Avignon, BM, ms. 1437, f. 11–14^v), and a 17th-century paper manuscript, as well as in excerpts in several 17th-century historians.

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JAN RÜDIGER

Pembridge, John de

[Christopher]

fl. 1333, d. 1347(?). Ireland. Anglo-Irish Dominican and author of the Latin *Annales Hibernie ab anno Christi 1162 usque ad annum 1370*. The Trinity College manuscript has, at the conclusion of 1347, a rubricated note which states *Hic finitur cronica Pembrig*. Pembridge is presumed to be John de Pembridge, prior of the Dublin Dominicans several times between 1331 and 1343. The forename Christopher appears to originate with HARRIS, who possibly misinterpreted the letter C (indicating *cronica*) as a forename. Pembridge used the Cistercian → *Annals of St Mary's, Dublin*, as a source for his early material. Dominican interest predominates from the end of the 13th century. Internal evidence indicates that he was writing after 1332 and possibly even later: in the entry for 1343 he reports that the weather did not improve until 1346. The annals are full of anecdotes and, reflecting his Dominican ethos, he sees the hand of God in many incidents.

Pembridge contributes greatly to our knowledge of 14th-century Dublin and Ireland, such as the founding of the short-lived Dublin University in 1320 and the graphic description of

bad weather in 1338 when the citizens played ball and roasted herrings on the frozen River Liffey. His entries abound with phrases such as 'news came', 'rumour states', demonstrating firsthand knowledge. Pembridge is full of diverting and informative incidents and includes three interesting entries about archbishops in 13th- and 14th-century Ireland.

Pembridge is essential for an understanding of the Bruce invasion: he records how in 1316, when Bruce's army was just a short distance from Dublin, his own priory was destroyed by the mayor of Dublin in order to strengthen the walls of the city across the river. Pembridge also refers to support which earlier and later mayors gave to his priory.

Pembridge reported, with embellishments, the Kilkenny witchcraft trial of 1324 as well as the accusation of heresy against Adam Duff O'Toole who, in 1327, was accused of denying the Incarnation and the Resurrection and of calling the Virgin Mary a harlot and the sacred scriptures fables. O'Toole was convicted of heresy and blasphemy and burned at Dublin in 1328.

The original manuscript is lost but the two 15th-century transcripts (Dublin, Trinity College, ms. 583 and Oxford, Bodleian, Laud Misc. 526) are virtually identical. The Oxford codex, which contains an anonymous continuation to 1370, was used by William Camden. Pembridge was used intensively by → Henry of Marlborough and by the 16th-century annalistic compilers Philip Flatibusbury, Thaddeus Dowling and James Grace.

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BERNADETTE WILLIAMS

Perceval de Cagny

[Robert]

1436–38. France. A loyal servant writing in his 46th year of employ to the house of Alençon. His two-part, 44,000-word prose chronicle in Middle French consists of a short genealogical memoir of the house of Alençon to the year 1436, followed by a longer general chronicle, sometimes narrowly and inaccurately titled *Chronique des ducs d'Alençon* (Chronicle of the Dukes of Alençon).

Perceval's greatest contribution is to record his own and his master Jean II's eyewitness account during critical decades of the Hundred Years War (1393–1438), which includes his insider's account of Joan of Arc's meteoric career. Jules QUICHERAT, who discovered the *Chroniques* around 1845, deemed this the definitive source for Joan of Arc's career. Perceval frequently showcases his duke's loyalty to the French crown, but he lays blame for the failure of the military campaign, to which his master and Joan were committed, on Charles VII himself. To Perceval, the king turned his back on those who had aided him in his necessity, actively thwarting the war party. The negative image of Charles VII fostered by Perceval's history has remained hard to dispel. Jean d'Alençon's loyalty to the king disintegrated when he joined the rebellion of the princes known as the Praguerie (1440) and he narrowly escaped two death sentences for lese-majesty. The *Chroniques* survive in one manuscript, BnF, Duchesne 48.

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DEBORAH FRAIOLI

Pere d'Arenys

[Peter of Arenys]

1349–1419. Catalonia (Iberia). Born in Arenys de Munt in 1349, he entered the Dominican house of Santa Caterina (Barcelona) in 1362 and was ordained priest in 1371. From 1374 to 1378 he studied theology in Barcelona, Toulouse and Paris. He was subsequently professor of theology in Bologna and Perpignan. In 1407 he was

appointed provincial of the Dominican Order in the Holy Land, but he gave up the post and remained in Barcelona until his death. He is the author of a *Chronicon* in Latin, which is a mixture of political and ecclesiastical history, and which extends from 1395 to 1415, with particular attention to the Great Schism and to Catalan history. The *Chronicon* is interesting also for the data that it gives of the life of Saint Vicent Ferrer, an important political and religious personality at the beginning of the 15th century. There is one manuscript: Barcelona, Biblioteca de la Universitat de Barcelona, 15.2.23.

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DAVID GARRIDO VALLS

Peregrinus Priscanus

[Pellegrino Prisciani]

1435–1518. Italy. Humanist, ambassador, historian, astrologer and university lecturer. Born in Ferrara (Emilia-Romagna), Priscianus was one of the most influential academics in Ferrara in the years of governance of Leonelle d'Este (1407–50) and Borso d'Este (1414–71), the lords of Ferrara, Modena and Reggio Emilia. Under the rule of Ercole I d'Este (1431–1505), Priscanus became ambassador in Venice (from 1481) and at the papal court in Rome (from 1485). In the years 1483–84 he was ennobled as a *podestà* in Emilia-Romagna.

As ducal archivist, astrologer and historian of the Estense family he was commissioned to write the ten-volume *Historia Ferrariae* or *Annales Ferrarienses*. Unfortunately, like the majority of his works, this treatise has never been edited but it survives in several manuscript copies in Italian archives and libraries. One fragmentary volume is Modena, Archivio di Stato, ASMO, Manoscritta Biblioteca, nn. 129–133, which contains the books I, IV, VII, VIII and XI.

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ANGELIKA MERK

Pérez de Guzmán, Fernán

1377/79–1460. Castile (Iberia). Lord of Batres, near Madrid. Combatant in the aristocracy's struggle with the Crown and Álvaro de Luna. One of the most revered poets of his time. Retired to Batres in 1432, where he wrote his Castilian vernacular *Generaciones y semblanzas* in the 1450s.

The prologue contains a concise *ars historica* and the author's appraisal of contemporary official historiography. Since he diagnoses a crisis in the institutionalized writing of history, he conceives of an improvement on the defective Royal chronicle of his time. However, he proposes not to write such a chronicle but a *registro o memorial* of the monarchs, prelates and grandes he personally knew. The core of *Generaciones* consists of 29 brief sketches (*semblanzas*) of representatives of nobility. Providing terse, ready-to-memorize descriptions of physical and personality traits (*duplex descriptio*), his *semblanzas* are a vehicle of genealogical memory. The author names Guido de Columnis' *Historiae destructionis Troiae* as the main inspiration for his register. His *semblanzas* also hark back to the royal portraits in Pero → López de Ayala's chronicles, highlighting the importance of dynastic memory, commemoration and continuity in official Castilian chronicles. The catalogue is a substantial source for the history of Castile in the formative period of the Spanish nation. Pérez de Guzmán includes a remarkable apology for the Jewish convert Selomó ha-Levi (Pablo de Cartagena), later bishop of Cartagena and Burgos, which becomes an important document of the *converso* problem on the eve of the Jewish expulsion in 1492.

This register is framed by extensive *semblanzas* of the monarchs of Pérez de Guzmán's time and the powerful *privado* Álvaro de Luna. The bulk of these chapters is chronistic narration, covering the period from 1391 to 1452. The relation of these passages to contemporary historical texts (Pedro → Carillo de Hueté's *Crónica del Halconero*, the *Abreviación del Halconero* and Barrientos' *Refundición*) is unclear. There are three 15th-

century manuscripts of *Generaciones* in existence: El Escorial, RMSL, Z.III.2; Madrid, Fundación Lázaro Galdiano, ms. 435 and Santiago de Compostela, Biblioteca Xeral Universitaria, ms. 575. The text was first printed as the third part of *Mar de historias* by Diego de Gumiel (Valladolid 1512). In 1517, the Royal official Lorenzo Galíndez de Carvajal added the text to his edition of the *Crónica de Juan II* (Logroño 1517). In the introduction, Galíndez identifies Pérez de Guzmán as the *autor* of the manuscript he publishes. Although this attribution is disputed, Fernán Pérez de Guzmán and his *Generaciones* are key to understanding the intricate and enigmatic history of Castilian chronicling in the first half of the 15th century.

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ROBERT FOLGER

Peter Comestor

d. 1178. France. Chancellor of Notre Dame and professor of theology. Peter Comestor is best known for his authorship of the *Historia scholastica*, though he also wrote 150 sermons, commentaries on the Gospels, and two religious poems, *De beata virgine* and *De sacramentis*.

The *Historia scholastica* was written before 1173 and dedicated to William, Archbishop of Sens. This lengthy work in Latin prose, 600 columns in the *Patrologia Latina*, is based on the author's teaching at Paris and primarily intended as a textbook. In its focus on the historical sense of the Bible, it may be regarded as a chronicle of ancient history. It covers biblical history from the Creation to the Crucifixion, fusing narrative and commentary, drawing on Christian and Jewish exegetical traditions (especially → Josephus), as well as pagan authors. A distinctive feature is the interpolation of *incidentia*, short summaries of parallel events in non-biblical world history, the direct source of which is frequently the *Revelations* of → Pseudo-Methodius or → Jerome's translation of the chronicle of → Eusebius of Caesarea.

Though "Comestor" is attested as a family name in Peter's native Champagne, the name translates as "the Eater", and has also been interpreted as an allusion to the author's voracious appetite for books. Research into Peter's authorial approach continues to reveal new sources and influences at every turn. In the introduction to the new edition, SYLWAN lists 46 sources for the Genesis section of the *Historia Scholastica* alone, besides influences from Jewish midrashic traditions, which Peter may have derived orally from direct contact with Jewish scholars in Troyes. The Vulgate and the *Antiquitates Judaicae* of Josephus furnish by far the largest part of his material, but the range of other sources consulted, from patristic commentaries to near-contemporaries such as → Hugh and Andrew of St. Victor, is far-reaching. SYLWAN is struck by the fact that Josephus is accorded the same status as the biblical text; CLARK notes that the same holds for Comestor's approach to his contemporary sources. CLARK argues convincingly that Peter's teacher Peter the Lombard was a seminal influence on the structure of the *Historia scholastica*.

The *Historia scholastica* had a vast influence on later exegesis, sermons, and the biblical epic. Its importance for the subsequent chronicle tradition lies primarily in its use as a key source for the Old Testament sections of world chronicles, but it also had a methodological influence on those chronicles which imitated its use of *incidentia*. Notable examples include → Rudolf von Ems, the → *Christherre-Chronik* and → Jans der Enikel in German, → Jacob van Maerlant in Dutch, → Laurentius of Březová in Czech, and in Middle English → Andrew of Wyntoun, John → Capgrave, the → *Cursor mundi* and some of the → Genealogical Chronicles in English and Latin. In Spain, Rodrigo → Jiménez de Rada used the *Historia scholastica* in his Latin *Breuiarium*. In view of the fact that → Martin of Opava, the most influential historian of the period *sub gratia*, considered his own chronicle to be a continuation of Peter's, the *Historia scholastica* may be seen as having a wider impact still.

The great popularity of the *Historia scholastica* is attested by over 800 surviving manuscripts, in addition to 20 editions printed between 1473 and 1729 (*editio princeps*: Günther Zainer, Augsburg 1473). SYLWAN's edition of the *Historia Genesis* is based on 8 carefully selected 12th-century manuscripts, including the earliest dated manuscript: Paris, BnF, lat. 16943, copied in the Benedictine

monastery of Corbie in 1183. The surviving manuscripts, which all postdate the work's composition by about 20 years, seem to transmit a revised version of the text, but the nature and genesis of the earliest version of the *Historia scholastica* is still in dispute, SYLWAN seeing it as a pre-scholastic unity, whereas CLARK views it as a scholastic collaboration.

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MARIA SHERWOOD-SMITH

Peter of Alexandria

10th century. Byzantium. The otherwise unknown author of a short world chronicle up to 912/13. The chronicle begins in the year 230 of Adam and contains information on Jewish History before the Babylonian captivity, history of the Persian and Egyptian kings and Roman and Byzantine emperors down to the reign of Leo VI and Alexander. Seven ecumenical councils are also mentioned. This is the only Byzantine source that alleges that the emperor Staurakios was poisoned by Prokopia, the wife of Michael I Rangabe.

Peter's sources include the Bible and Apocrypha, Jewish historians, early Christian chronicles and Church historians. In particular the Book of Jubilees and → Josephus seem to have been used directly, and → Socrates scholasticus and → Evagrius scholasticus through intermediaries. There are also traces of → Eupolemus, → Aristobulus, Sextus → Julius Africanus, → Eusebius of Caesarea and some other authors.

The critical edition by SAMODUROVA is based on the 10th century manuscript Moscow, Научная библиотека Московского государственного университета, Nr. 1, 188–203 (formerly Paris, BnF, cod. Coisl. gr. 229; the manuscript is described extensively in ФОНКИЧ). The Dresden manuscript

(olim Sächsische LB, cod. Da. 52, fol. 1–27, 13th century), which was known to the scholars of the 19th and earlier 20th centuries, was burnt during the Second World War.

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SERGEI MARIEV

Peter of Dusburg

fl. 1326. Low Countries, Germany. A priest of the Teutonic Order. Initially it was thought he was from Duisburg/Rhine (Germany), and in many texts he is referred to as "Peter of Duisburg", but new research indicates he may rather have come from Doesburg/Ijssel (Netherlands). Author of *Cronica terrae Prussiae*, the first major chronicle of the Teutonic Order written in Prussia. The letter of dedication to the grand master, Werner von Orseln, indicates the official status of the work. The Latin prose chronicle, completed about 100 years after the invasion of the Baltic territories, is structured in four parts. The first gives the background of the Order, while the second and third address Prussia. These parts tell of the wars fought by the Teutonic Knights against Prussians and Lithuanians. The fourth part provides a historical context of other contemporary events in the world. The main subject of the chronicle is the colonisation of Prussia and the subsequent wars against Lithuania.

The *Cronica* has been regarded as the most important source of the early history of Prussia, and its possible intended use as a propaganda tool has been neglected until relatively recently. In keeping with the statutes of the Order, the text presents the Teutonic Knights as "new Maccabees". Peter's description of the indigenous inhabitants of Prussia legitimises the colonial project, their heathen lifestyle being presented as a justification for their subjugation. It has been suggested that the chronicle was intended as a source for priests whose task it was to find recruits for the

1202
 crusade in the Baltic, but it seems more likely that it was created as a response to an internal crisis in the Order. Repeatedly the chronicle mentions individualisation and secularisation as dangers for the organisation, reminding the brethren to preserve the Christian spirit of the Order and its corporate identity.

The chronicle survives in three complete manuscripts (Toruń, Biblioteka Uniwersytecka, Rps III/26; Berlin, SB, ms. boruss. fol. 68; Toruń, Archiwum Państwowe, II, XIII, 1) and two fragments, all dating from the 16th and 17th century. Between 1331 and 1341 it was translated into German by → Nikolaus von Jeroschin. There are two continuations of the Latin chronicle. The first could have been made by the author himself, the second is possibly the work of Conrad → Bitschin. The thesis that Peter of Dusburg was the → Canon of Sambia who wrote an epitome of Prussian history remains highly speculative.

Peter's work should be distinguished from the similarly named 14th-century → *Chronicon terrae Prussiae*, also known as the *Annals of Chelmża*.

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MICHAEL NEECKE

Peter of Eboli

fl. 1194–1221. Southern Italy. Latin didactic poet, chronicler and monk in the service of Emperor Henry VI. His most important work is *Liber ad honorem Augusti* (Book in honour of the Emperor), a poem in 3 books subdivided into 52 *particulae* (little parts). The *Liber* was composed between the end of 1194, when Henry VI took possession of the southern Italian territories, defeating Tancredi count of Lecce, and Henry's death in 1197. The first two books describe the war for the succession to the Sicilian throne after

the death of Wilhelm II, while the third, the *ad honorem Augusti* proper, is the mystical celebration of Henry VI, showing the influence of a cultural and literary tradition influenced by → Gottfried of Viterbo. The work presents a non-uniform structure, with a marked change in register between books two and three. This change of tone is anticipated near the end of the second book in the description of the birth of Frederick II and his *presagia*, where the mythicizing process of the last Swabian Emperor begins. The sole manuscript is the magnificently illuminated Berne, Burgerbibliothek, cod. 120 II [Fig. 36]. Peter probably also wrote a lost *mira Federici gesta* (Frederick's wonderful undertakings).

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FULVIO DELLE DONNE

Peter of Herentals

1322–90/1. Low Countries. Praemonstratensian monk at Floreffe (Diocese of Liège, county of Namur) from 1342, chaplain of abbot Diederik of Warnant (1342–61) and later prior of the abbey. During his monastic career at Floreffe, Peter produced at least two, possibly four works of both universal and local history, all in Latin. He was also well-known for his theological works, especially Bible commentaries.

His most important work, the *Compendium chronicorum de imperatoribus et pontificibus Romanorum*, is a papal and imperial chronicle in prose, finished in 1386. The first part, on imperial history, is more than a mere chronicle of emperors: it holds several dissertations on God and the Creation as well as a survey of world history in six *aetates*, and ends with the death of Charles IV in 1378. The second part discusses the history of the popes, from St. Peter till Urban VI. Furthermore, it contains valuable and mostly unbiased information, gathered from the author's experience or from contemporary oral sources, concerning the history of the Low Countries during

the 14th century, in particular the repercussions of the Western Schism on the region of Liege. This chronicle is mainly a compilation from the works of → Martin of Opava, → Bernard Gui and → Konrad of Halberstadt. It stops abruptly in the year 1385, hence it is uncertain whether the conserved manuscripts hold the complete version; if ever there was one. Several 15th-century manuscripts containing copies are evidence of the significant reception of the work: Brussels, KBR, 11997–12000; Paris, BnF, lat. 4931A; Vienna, ÖNB, Seria Nova 3354; Nuremberg, Germanisches Museum, 912; Cologne, Historisches Archiv der Stadt, Chroniken und Darstellungen, 265; Épinal, BM, 47; Salzburg, UB, lat. 2, 148. The *Compendium chronicorum* was the main source for the *Florarium temporum* by Nicolaas → Clopper (1472).

The *Catalogus abbatum Floreffensium*, a prose catalogue of the abbots of Floreffe, enumerates abbots and major events of their abbacies in chronological order. It was compiled after 1390 out of information found mainly in the abbey's charters, cartulary and necrology, the *Annales Floreffenses*. It formed the basic source for later histories of Floreffe, such as the verse chronicle of Simon → Fau. It is found in Nancy, BM, 1755, fol. 35–50.

Peter was probably also penned the *Continuatio ad chronicon Martini Poloni*, a continuation of the universal chronicle of Martin of Opava from the year 1322 onwards, contained in the Brussels manuscript of the *Compendium chronicorum*, though the copyist of the Gießen manuscript, Gerard → Suggesterode has also been named as a possible author of this text. The manuscripts still await a thorough analysis to arrive at more convincing results.

Another chronicle which has been dubiously attributed to Peter is the *Compendium Cronicarum*, a universal chronicle till emperor Otto IV (1198–1218) and pope Innocentius III (1198–1216), compiled mainly out of the work of → Vincent of Beauvais. The end is missing in the manuscript tradition. The attribution is based on the similarity of the title and of the incipit to Peter's *Compendium chronicorum*.

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NICOLAS MAZEURE

Peter of Ickham [Petrus de Ykham]

d. 1295. England. Benedictine monk of Christ Church, Canterbury. Possible author of three historical works, though the attribution is doubtful. Peter entered Christ Church Cathedral priory by 1264. He studied at Paris and probably had legal training.

The most likely attribution is the *Compilatio de gestis Britonum et Anglorum*. The 16th-century archbishop of Canterbury Matthew Parker, many catalogues, and SHARPE ascribe the *Compilatio* to Peter; but HARDY, GLOVER, and RAMSAY challenge the attribution, noting, *inter alia*, the chronicle's focus upon Salisbury and Worcester, not Canterbury. The *Compilatio* abridges such sources as → Bede, → Geoffrey of Monmouth, → William of Malmesbury and → Peter of Poitiers. It runs from Brutus to Edward I. With continuations, termination dates range from 1272–1483. In the period after the Norman Conquest, the work becomes annalistic, summarizing king's lives and noting major events from each reign. SHARPE lists 13 manuscripts, several of which also contain the chronicle of → Martin of Opava: Cambridge, Corpus Christi College, ms. 194, 339 pt. 2, and 427; Cambridge, Trinity College, ms. 0.4.43; London, Lambeth Palace Library, ms. 22; BL, Cotton Caligula ms. A.x, Cotton Domitian ms. A.iii, Cotton Cleopatra ms. B.xiii, and Royal ms. 13.C.vi; London, College of Arms, Vincent 418; Oxford, Bodleian Library, ms. Digby 168 pt. 3, and ms. Laud misc. 730 (formerly 1401); and Oxford, Queen's College, ms. 304. See also Cambridge, Emmanuel College, ms. II.1.19; BL, Harley ms. 4323; and London, College of Arms, Arundel 5. Monarchic genealogies appear in the margins of several manuscripts. Only a portion of the *Compilatio* has been published: GAIRDNER's edition of a continuation of Arundel 5 covers Henry VI's reign to 1471. A contemporary source

for Edward IV's reign, it displays Yorkist sympathies, quoting in English an abstract of the Duke of York's claim to the crown made in Parliament. Peter's authorship of two Anglo-Norman chronicles has also been suggested: → *Livere de Reis de Britannie* and → *Livere de Reis d'Engleterre*.

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PETER LARKIN

Peter of Mladoňovice

ca 1390–1451. Bohemia. Preacher and Prague university professor, a rector in 1439, dean of Faculty of Arts in 1441/2. In 1414/5. He composed reports, written in Latin prose, about Jan Hus and Jerome of Prague in Konstanz. During the Hussite revolution he represented the moderate University Masters.

In 1414/5 Peter was in Konstanz as a secretary of the Czech delegation and confidential of Jan Hus. There he learned all the details of Hus' trial and execution, which he recorded and after his return incorporated in the report about the events of Summer 1414 till the death of Jan Hus on 6 July 1415. This text is known as *Relatio de magistro Johanne Hus*. It was probably written as official information for the university. This redaction survived in two manuscripts with incomplete text (Vienna, ÖNB, ms. 4524 and 4557), and in the German translation by Nikolaus Krompach, published in 1529. In 1416/7, Peter worked out a more readable version of his personal memories for the broader public (Prague, Knihovna Národního muzea, VIII F 38). In both redactions the author described the events in detail, partly in the form of a diary, without emotions, citing many official documents, aimed at historical verity. The entire work, which the author named *Historia*, has five parts. The last, describing the death of Hus, was used during worship on the festival of Hus' passion. Probably the author himself translated it into Czech (1417–20), and in the 16th-century it was translated into German. It became

widely disseminated, surviving in six complete manuscripts (e.g. Vienna, ÖNB, 4524; Prague, Knihovna Národního muzea, VIII F 38) and one fragment, and in imprints. *Editio princeps*: Jan Kamp, Prague 1495.

Peter of Mladoňovice also wrote the report about the trial of Jeroně of Prague, *Narratio de M. Hieronymo Pragensi* (April 1415–30 May 1416). It was based partly on his own experience, partly on that of an unknown participant in the events described. *Narratio* also survived in a Latin and a Czech adaptation.

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MARIE BLÁHOVÁ

Peter of Poitiers

[Petrus Pictaviensis Victorinus]

ca 1130–1205. France. Peter taught scholastic theology at the University of Paris, where he succeeded → Peter Comestor as professor in 1169. He was chancellor of Paris from 1193 to his death in 1205. He wrote numerous works of theology, the most important being his *Sententiae, Allegoriae super tabernaculum Moysis, Distinctiones super Psalterium*, 59 sermons, and probably the *Historia actuum Apostolorum*, a continuation of the *Historia scholastica* of Peter Comestor.

Peter's most original contribution to historical writing was his *Compendium historiae in genealogia Christi*, a diagrammatic summary of biblical and ancient history, produced as a visual aid for students to help memorisation [Fig. 15]. Its diagrams and short explanatory texts placed events in the context of the history of salvation. It was often copied alongside the *Historia scholastica*, with the result that it has sometimes been attributed to Peter Comestor; but it also appears in other codices of mostly historical or biblical content, and on its own in roll format.

The *Compendium* exists in a short "standard" version and a longer one interpolated with extracts from Peter Comestor's work, both ver-

sions dating from the first quarter of the 13th century. It proved popular for centuries and became the starting point for later universal chronicles, including those of → Iohannes de Utino and other → Genealogical Chronicles in French and Latin. It survives in more than 100 manuscripts (e.g. London, BL, Royal ms. 4.B.VII; Paris, Bibliothèque Mazarine, ms. 305; Linz, Studienbibliothek, cod. 490), including some in roll format (e.g. Cambridge MA, Harvard University, Houghton Library, Typ 216H; London, BL, Royal ms. 14.B.IX). It was printed by Ulrich Zwingli, son of the reformer, in *Genealogia SS. Patrum*, 1592.

See also → Diagrammatic chronicles.

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MARIGOLD ANNE NORBYE

Peter the Deacon

[Petrus Diaconus]

1107/10–after 1159. Italy. Monk, archivist and librarian in Montecassino. Author of a continuation and re-working of the → Leo of Ostia, and thus a contributor to the Latin → *Chronica monasterii Casinensis*.

Peter was born between 1107 and 1110 and was a descendant of the noble family of the Earl of Tusculum, if the information he gives can be believed. He entered the Montecassino monastery as *puer oblati* in 1115 at the age of five. After the dismissal of his patron, Abbot Oderisius III, Peter had to leave the monastery in 1128 and spent the next three years in nearby Atina, where he probably penned his first works of literature. Around 1131, he returned to Montecassino and was soon promoted to archivist and librarian of the monastery by Abbot Seniorect. In 1137 Peter and Abbot Rainald I travelled to the court of Emperor Lothar III in Lagopesole in order to support the interests of their brothers in the disagreement between Innocent II and Anacletus II. Peter is attested until 1144, but probably did not die before 1159.

Peter, who is mostly known for his extensive forgeries, left many works (mostly to be found in MIGNE, PL 173). In addition to exegetical texts on the Bible and the Benedictine rule, sermons, hymns and *vitae*, his main concern was the promotion of the glory of Montecassino. Two works of a parallel structure are relevant here: *De viris illustribus Cassinensibus* and *Ortus et vita iustorum Cassinensibus monasterii*. The former, in a manner similar to an encyclopedia, deals with the lives and key writings of important members of the monastery. The latter focusses on the *vitae* and miracles performed by the saints of the monastery. In the so-called *Registrum Petri diaconi*, Peter collects the documents of the monastery and groups them according to recipient (popes, emperors and kings, dukes, princes and private individuals). In the process he filled existing blanks of the Montecassino history with his own forgeries. This is problematic because at the same time, Peter also revised the Montecassino chronicle in order to bring it into line with the *Registrum*.

Peter did not limit himself to working the forgeries into his continuation of the *Chronica monasterii Casinensis*, which is part of his main body of literary works, but also re-worked the precursive versions of Leo of Ostia and his teacher, the monk Guido Casinensis. The notes of Leo of Ostia, whom Abbot Oderisius I charged with the writing of a monastic history, suddenly end in 1087. Guido continued writing the chronicle until 1130. At this point, Peter, probably on the order of Abbot Rainald I, re-worked and expanded the monastery's history and continued it until 1138. Peter did not clearly mark which parts of the chronicle

were written by his predecessors Leo and Guido. He completely withholds information about Guido's authorship, seamlessly continues Leo's notes until the death of Abbot Desiderius (1087) and only identifies himself as the new author starting with the abbacy of Oderisius I (1087–1105) at the beginning of the fourth book. Peter had access to source materials in the shape of the extensive archives of Montecassino, including charters, lists of abbots, inscriptions, necrologies, annals and consuetudines. He was also inspired by the *Historia Langobardorum* of → Paul the Deacon, by → Erchempert's *Historia Langobardorum Beneventanorum*, by the *Vita S. Mauri* of the Pseudo-Faustus, by the *Chronicon Salernitanum*, by the *Historia Normannorum* of → Amatus of Montecassino as well as by other southern Italian, often Beneventian annals and *vitae*. Despite the disputable re-working of the monastery's history, which has to be treated with due critical care, the chronicle of Montecassino is a valuable source because of the abbey's entanglement in reforming papacy. Due to the geographical situation of the monastery between the Patrimonium Petri and the Norman territory, the monastery was directly involved in the disputes between the empire, the papacy and the Normans, which reached their climax during the schism of 1130.

The *Chronica monasterii Casinensis* was circulated in a large number of manuscripts. The oldest manuscript, written around 1100 in Montecassino, is Munich, BSB, clm 4623. This was the model for a 12th-century manuscript, written in Benediktbeuren (BSB, clm 4646). Peter's original continuation of the chronicle is lost and only a copy of the late 12th and early 13th century is existent today (Montecassino, Biblioteca dell'Abbazia, cod. cas. 450). In the 15th century, Ambrogio Traversari and Agostino Patrizi re-worked the chronicle according to Humanist ideas. The chronicle has been in print since the 16th century.

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JULIA BECKER

Petite chronique de Bretagne pendant la Guerre de Cent Ans (Short chronicle of Brittany during the Hundred Years' War)

15th century. France. Also known as the *Petite chronique en français de la fin du XIV^e siècle et qui va jusqu'au milieu du XV^e siècle* (Short Chronicle in French from the end of the 14th century to the middle of the 15th century). A short annalistic chronicle of Brittany in French, covering the years 1341–1450, from the death of Duke John III to the death of Duke Francis I. Strongly pro-Breton in outlook, it focuses almost exclusively on military and political events of the Hundred Years' War in Brittany. The text appears to be related to the interdependent group of fragmentary Breton chronicles that includes the → *Chronicon Britannicum*, the → *Chronicon Briocense* and the → *Chroniques annaulx*. In itself it is of minor interest, although it contains some details not easily found elsewhere. The manuscript is in Nantes, Archives départementales de Loire-Atlantique, E171/47, where the text (fol. 7^v–8^v) follows other historical material.

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Literature: *RepFont* 3, 336.

PETER DAMIAN-GRINT

Petite chronique de Guyenne [jusqu'à l'an 1442]

shortly after 1442. France. Written in Occitan (Gascon) by a bourgeois of Libourne who, for the early part of his narrative (up to 1333), copied many of his entries from the → *Chronique Romane du Petit Thalamus*. After 1333 the entries take on a more regional tone and from 1405 seem to be observations of an eyewitness. The chronicle provides the only evidence for the campaigns of

1405 and 1406 in the Agenais and Périgord, as well as the English campaigns in Saintonge in 1412 and 1439. The sole manuscript (Paris, BnF, fr. 5364) is bound together with the *Coutumes de Bordeaux*, occupying folios 4–5^r with an interruption on folio 4^v.

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Text: G. LEFÈVRE-PONTALIS, "Petite Chronique de Guyenne jusqu'à l'an 1442", *Bibliothèque de l'École de Chartres*, 47 (1886), 53–79. *RepFont* 3, 349.

PETER S. NOBLE

Petite chronique de Normandie pendant la Guerre de Cent Ans (Short chronicle of Brittany during the Hundred Years' War)

14th century. France. Also known as the *Chronique des événements militaires arrivés en Basse-Normandie* (Chronicle of military events which occurred in Lower Normandy). This terse annalistic vernacular chronicle, written during the reign of Charles VI, covers largely military matters in Normandy over the years 1342–89. Some material is probably taken from the → *Chronique normande du XIV^e siècle* or the → *Chronique du Mont-Saint-Michel*, but there are numerous details which are unique to this text, including information on the movements of Charles the Bad, king of Navarre, and his brother Philippe de Navarre, who appear to have held a particular interest for the chronicler. The chronicle is written on fol. 1–11 of a 15th-century copy of the prose → *Chroniques de Normandie* belonging to Pierre-Daniel Huet, bishop of Avranches (now Paris, BnF, fr. 11900); its 19th-century editor published only the entries dealing with Lower Normandy.

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Text: L. DELISLE, *Fragments d'une chronique inédite relatifs aux événements militaires arrivés en Basse-Normandie de 1353 à 1389, 1895* [partial]. Literature: *RepFont* 3, 280.

PETER DAMIAN-GRINT

Petrarca, Francesco [Petrarch]

1304–74. Italy. Latin humanist and Italian lyric poet who wrote two major works of history

containing mainly biographies of and anecdotes concerning ancient figures, *De viris illustribus* (Of illustrious men) and *Rerum memorandarum libri* (Books of facts to be remembered). Born at Arezzo into an exiled Florentine family, Petrarca grew up in Avignon. After abandoning legal studies at Bologna, he embarked on a church career (taking minor orders) in the service of Cardinal Giovanni Colonna. In the 1330s he acquired a house in Vaucluse, where he began to compose his major Latin works, the epic *Africa* and the historical biographies, *De viris illustribus*.

In his historical works Petrarca sought to revive the values of ancient Rome, with his lives of Romans providing examples of greatness for Italian leaders in their own day. Initially comprising twenty-three biographies from Romulus to Cato the Censor, the work was later enlarged by twelve figures from the Bible and mythology, including Adam, Noah and Hercules. A precious illuminated copy of the *De viris illustribus* is Milan, Biblioteca Ambrosiana, ms. r 49 sup.

The *Rerum memorandarum libri* is a collection of moral anecdotes, organized around notable ancient and a few modern figures, following the model of Valerius Maximus. Planned to illustrate the four cardinal virtues and their corresponding vices, the unfinished work treats only the virtue Prudence. The *Rerum memorandarum* are preserved in numerous manuscripts, one of which (Florence, BML, Laur. XXVI) is a copy compiled by Tedaldo della Casa from a lost autograph.

A third historical work, the epic *Africa* retells the history of the Second Punic War in Latin verse, praising greatly in its hero Scipio Africanus. All these works, often retouched in Petrarch's lifetime, were destined to remain unfinished at his death decades after their original composition, witnesses to their author's conviction that Greek and Roman antiquity provided the best model of conduct for his contemporaries.

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Literature: E. KESSLER, *Petrarca und die Geschichte*, 1978. B.G. KOHL, "Petrarch's Prefaces to *De viris illustribus*", *History and Theory*, 13 (1974), 132–44. *RepFont* 8, 583–98.

BENJAMIN G. KOHL

Petriboni, Pagolo

15th century. Italy. The so called *Priorista* (Book of Priors) of Petriboni is in fact the work of two successive authors: Pagolo Petriboni and Matteo Rinaldi. Pagolo di Matteo di Fastello Petriboni (1392/94–1443/45) was a native of Florence. His father was a banker or merchant on a small scale belonging to an old family with varying fortunes. Matteo di Borgo Rinaldi (1410–76) was also a Florentine. Like his father, Rinaldi was matriculated in the *Arte della Seta* (silk guild) and was himself elected to the Florentine *Signoria* (Priorate) three times. Although the *Priorista* bears Petriboni's name, it covers the period from 1407 till 1459, with Rinaldi as the author for the years after Petriboni's death. Both authors write from a position close to the events they record.

The *Priorista* is basically structured by the election of the Florentine government (the eight Priors with the *Gonfaloniere della giustizia*) every two months. For each period both authors add some paragraphs of varying length, becoming more detailed after 1418, usually narratives of public events which are often rather illuminating. Since Matteo Rinaldi was to some extent personally involved in the developments he reports, his contributions can be judged as well informed.

The only edition uses the most reliable and oldest manuscript, a copy begun ca 1459: Florence, BNC, Conventi soppressi C.4.895.

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HEINRICH LANG

Petros Patrikios

500–570/80. Greece. Petros Patrikios, a high-ranking official as well as a man of letters of the sixth century, was born in Thessalonica. After a schooling in rhetoric he spent some years as lawyer at Constantinople, then from 534 he served Emperor Justinian I (527–65) several times on foreign diplomatic missions. Returning in 537 from Italy, where he had been held in captivity for three years, he was appointed to the office of the *magister militum*, which at that time was connected with the honorary title *patricius*. During the next three decades Justinian regularly

called on him to solve diplomatic, political and also theological problems. Ultimately Petros was ordered in 562 to the Sassanian sovereign Chosrow I (531–79) to arrange once again an eternal peace. Apparently he died between 562 and 565, at any rate before his Emperor.

Petros composed a work of history which is lost now except for more than 200 fragments of various lengths which can be found in the famous collections of literary excerpts composed for the → Konstantinos VII Porphyrogennitos (913–59). Even the title of his work is lost, and we can say nothing definite about its original length. The extant fragments run from the second triumvirate (31 BC) to the reign of Emperor Julian (361–63), so the whole work must originally have been a classical history of Roman Emperors. The key events were summarised and set in a chronological order for every reign, using → Cassius Dio as a model and main source.

With only one exception the manuscripts of the so-called *Constantine excerpts* containing our text are from the 16th century. The most important are: Brussels, KBR, cod. 11301–16; Brussels, KBR, cod. 11317–21; Cambridge, Trinity College, cod. 1195; Munich, BSB, cod. gr. 185; Vatican, BAV, cod. Palat. gr. 412; and the 10th-century Vatican, BAV, cod. gr. 73.

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LARS MARTIN HOFFMANN

Petrus Bechini

[Pierre Béchin]

fl. 1137. France. Canon of St. Martin of Tours (Benedictine) in the reign of Louis VI, he is the author of a universal chronicle from Creation to

1137, the material for which he culled largely from → Jerome, → Isidore, → Orosius, → Sulpicius Severus, → Gregory of Tours, the → *Annales qui dicuntur Einhardi*, → William of Malmesbury and archival documents. The only original material he supplied concerns the collegiate church of St Martin of Tours. His chronicle was used heavily and continued by the compilers of the *Annales S. Sergii Andegavensis* (*Annals of St. Serge at Angers*). Surviving manuscripts include Vatican, BAV, regin. lat. 531, 609 and 1852.

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Text: A. SALMON, *Recueil de Chroniques de Touraine*, 1854, 1–63.

Literature: *RepFont* 2, 246f; 9, 111f.

RÉGIS RECH

Petrus de Thimo

[Peter van der Heyden; Pierre a-Thymo]

1393–1474. Low Countries. Pensionary of Brussels; in 1455 appointed as canon and later as thesaurus of the chapter of St. Gudule's in Brussels. Author of a Latin history of Brabant. Though not particularly famous, Petrus de Thimo must be considered one of the most important chroniclers of Brabant in the 15th century, because in addition to his own writing he acted as patron and informant for better-known Brabant chronicles. As pensionary he took part in the most important political decisions of his time and he was the spokesman of the mighty Brabant Estates during the deliberations with the Burgundian administration.

Petrus' most important chronicle is the *Brabantiae historia diplomatica*, which must have been written in its first version ca 1425, and which dealt with the political history of the duchy of Brabant. This version is lost. Later new versions were written. As the title indicates, the *Brabantiae historia diplomatica* is characterized by a combination of historical and diplomatic texts. The most important source was the *Brabantsche Yeesten* of → Jan van Boendale. The manuscript Leiden, UB, Letterkunde 1019 contains this chronicle with autographical annotations by Petrus himself. He found his diplomatic sources in the town archives of Brussels and in the archives of the chapter of St. Gudule's.

Besides his *Brabantiae historia diplomatica*, Petrus wrote a martyrologium of Brabantine saints and a work called *De origine Trevirensium*

et Tugrorum. Both are lost. In the manuscript Brussels, KBR, IV 687, some annotations by Petrus have survived.

Petrus also made a translation and adaptation of the *Brabantsche Yeesten*, and was the patron of the → *Brabantsche Yeesten Continuation* for 1432–41. For this project, the chronicler → Emond de Dynter functioned as an informer and Petrus' own *Brabantiae historia diplomatica* was used as an important source. The known autograph manuscripts are: Brussels, Stadsarchief, Ns I, II, III; (–1106); Brussels, Rijksarchief, St.-Gudule 200; Brussels, KBR, IV 687; and Leiden, UB, Letterkunde 1019 (partial).

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ROBERT STEIN

Petrus Divensis

[Augiensis]

12th century. France. A Benedictine from St. Pierre sur Dives in the Auge region of Normandy who later moved to the Abbey of Notre-Dame-du-Bec, where, at the instigation of Milo Crispin, he wrote a Latin poem entitled *Gesta Septem Abbatum Beccensium*, an account of the reigns of the first seven abbots preceded by that of the abbey's foundation by Herluin in 1034. (Despite being the founder, Herluin never became abbot, although he was considered to be the first abbot by some chroniclers.) Using sources at Bec, including Gilbert Crispin's *Vita Herluini* and the → *Chronicon Beccensis abbatiae* dealing with the first four abbots, Petrus offers little of interest. He is fairly prolix on the famous abbots, Lanfranc, Anselm and Theobald, who all became Archbishops of Canterbury, but disappointingly vague, for example, on the third abbot *quidam Guillelmus ex*

Monfort natus and the seventh *quidam Rogerius de Bailleul*. His verse is very uneven, sometimes without rhyme. When he does use rhyme this may be leonine, or in distichs, rhyming internally and/or externally. The text is extant in the manuscripts Paris, BnF, lat. 5427 and Vatican, BAV, regin. lat. 499.

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Text: MIGNE, PL 181, col. 1709–18.
Literature: *RepFont* 9, 139.

KEITH BATE

Petrus Impens

ca 1451/2–1523. Low Countries. Regular canon and prior in the Carthusian abbey of Bethlehem (in Herent, Leuven), affiliated to the chapter of Windesheim. Author of a Latin monastic chronicle, *Chronicon Bethlemeticum* and an account of a pilgrimage to Rome *De stationibus urbis Rome et illius indulgentiis*; despite its Latin title, this work is composed in Middle Dutch. Petrus Impens was also an active transcriber and compiler.

The *Compendium decursus temporum monasterii Christifere Bethleemite puerpere ordinis canonicorum regularium iuxta Lovanium* or *Chronicon Bethlemeticum* is an ambitious monastic chronicle in prose, which deals with the history and the religious life of the abbey of Bethlehem from its foundation (1407), through its union with the chapter of Groenendaal (1410) and Windesheim (1412), down to 1488, with extensive accounts of its priors, brothers, benefactors, affairs and properties. It discusses also the origins and evolutions of the regular canons, the history of other religious Windesheim houses of the Southern Netherlands and various world events Impens believed influential upon the house's history. Three narrative lines are sustained: accounts of the ordained choir canons, of the priors and their administrations, and of the lay associates, reflecting a division in the Windesheim constitutions. The chronicle is divided in six books and each book has chapter headings. Book I on the "origins" of the order seems to have been written in the 1480s, the other books between 1506–08 and 1514.

The chronicle offers a Brabantine perspective on the origins of the *Devotio moderna* that differs from, yet complements the tradition of the Windesheim historiography, represented by → Thomas

a Kempis (*Dialogus noviciorum*, ca 1430) and Johannes → Busch (ca 1460). Nevertheless, it shares with them its general purposes: to recall earlier and better times, to ensure the memory of departed fathers and brothers, and to edify the brothers. However, Petrus has more themes in common with the works of Jan → Gielemans (ca 1460–83, abbey of Rooklooster). They both felt compelled to defend their order against other religious orders and to underline their apostolic origins, to accentuate enclosure as essential to the preservation of discipline and to represent their reformed character as a temperate form of the perfect life, emphasizing in this respect John Ruusbroec as the initiator and Geert Grote as the propagator. Petrus differs completely from the Windesheim tradition in his enthusiasm for the "new eloquence", the revived study of classical grammar and rhetoric in the 15th century. As his prologues declare, he saw no contradiction between a classicising style and humanist themes on the one hand, and monastic devotion on the other.

The chronicle has survived, together with Petrus' *De stationibus urbis Rome*, in a late-15th-century autograph (Vienna, ÖNB, Series Nova 12816), in three later copies, and in an abbreviation made by Johannes Hoybergius, the prior of the abbey of Corsendonk, in 1642. The autograph contains marginal additions and deletions and appears to be incomplete. A complete edition and commentary is still lacking but is promised by E. PERSOONS.

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NICOLAS MAZEURE

Petrus Vallium Sarnaii

d. after December 1218. France. Cistercian at les Vaux-de-Cernay (Yvelines, Northern France). Author of a *Historia Albigensis*. This is the principal chronicle account of the origins and course of the Albigensian Crusades, 1203–18. Peter was in Languedoc 1212–13, 1214 and 1216–18. He says that his information came from his own witness and from trustworthy participants. Among the latter his uncle, Guy, Abbot of les Vaux-de-Cernay and, from 1212, Bishop of Carcassonne, provided bulls, letters and conciliar acts to incorporate into the work. Peter was totally committed to the crusade; his hero was Simon de Montfort, elected leader in August 1209, whose main patrimony lay close to his abbey. The chronicle is dedicated to Pope Innocent III. Within these parameters, he presents a reliable account, reinforced by explanations of heretical belief and apposite anecdotes. He appears to have written it in three sections, the most coherent of which is the first, down to 1213. Neither the second section, describing events of 1213–17, nor the third, covering the siege of Toulouse in 1217–18, was revised, which may suggest that Peter died soon after. However, he may have stopped writing after recording the death of Simon de Montfort in June, 1218. Of the ca ten manuscripts, the most reliable is Paris, BnF, lat. 2601 (early 13th century).

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MALCOLM BARBER

Pfettisheim, Konrad

fl. 1470s. Alsace. Author of a short verse chronicle of the Burgundian Wars in German, and presumably a presbyter from Strasbourg. The name Conradus Pfedteshem appears as an acrostic in the first 18 lines of the poem. Pfettisheim's

identity is not established beyond doubt, but the poem's sermon-like opening and its ending, which celebrates popular piety in Strasbourg as a decisive factor in the victory over Charles of Burgundy, suggest he is identical with a presbyter of the same name (d. 1516) at St. Thomas. The 423 line-poem falls broadly into two parts: a biting commentary on the Hagenbach affair (ll. 1–110) and a highly partisan account of the ensuing conflict between the Swiss Confederation and Charles of Burgundy in 1474–77 (ll. 111–423). Both men are characterised by *hochfart* (haughtiness) and *iiber muot* (insolence), but where Hagenbach is mocked and portrayed as dishonourable and oppressive, Charles is treated more respectfully. Nevertheless Pfettisheim's joy at the Swiss victories over the *ander Alexander* (the other Alexander) is obvious in his vivid accounts of the most important confrontations such the siege of Neuß and the battles of Héricourt, Nancy and Murten. The chronicle was first printed, with 8 woodcuts, in Strasbourg in 1477 by Heinrich Knoblochtzter and is closely related to Hans Erhard → Tüsch's *Historie*, also printed by Knoblochtzter in the same year. It survives today in four printed copies (Donaueschingen, Hofbibliothek, Inc. 265; Berlin, SB, Inc. 2208; Paris, BnF, Rés. Lb. 27/37; Copenhagen, Kongelige Bibliotek, Ink. 1240) and several transcriptions.

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KERSTIN PFEIFFER

Philippe de Novare

13th century. Cyprus and Syria. An Italian man of arms and letters, an administrator and a jurist, a poet and a historian, author of legal and historical works in French. Born to a noble family in Novara (North Western Italy), Philippe participated in the siege of Damiatta (1218) in the service of Cypriot baron Pierre Chappe, and later entered the service of the Ibelins, one of the great families of Outremer, establishing himself as a jurist. His *Estoire et le droit conte de la guerre qui fu entre l'empereur Frederic et messire Johan de Ybelin, seigneur de Baruth*, a memoir of the war between the

Ibelins and the emperor Frederick II (1228–43), is preserved fairly faithfully as the second section of the *Gestes des Chiprois* (see also → *Chronique d'un Templier de Tyr*), and survives in Turin, Biblioteca Nazionale Universitaria, Varia 433. It was also contained in a lost anthology of his early works compiled by Philippe himself, which also included an autobiography and poems. KOHLER's edition attempted controversially to reconstruct the text from this anthology, whereas the newer edition by MELANI remains more faithful to the manuscript. Despite his fervent support of the Ibelins, Philippe's version of events is often confirmed by the *Estoire d'Eracles empereur*, a French continuation of the chronicle of → William of Tyre. Philippe also wrote the *Livre en forme de Plait* for the use of lawyers and the moral treatise *Les quatre âges de l'homme*.

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MAUREEN BOULTON

Philostorgios

ca 368–ca 439. Asia Minor. Lay supporter of the Eunomian cause and author of the *Ἐκκλησιαστικὴ ἱστορία* (*Church History*). Born in Borissos in Cappadocia, he travelled at the age of twenty to Constantinople where he met and began his association with Eunomios of Cyzicus,

the famous neo-Arian and bishop. Philostorgios himself remained a layman throughout his life but seems to have received a broad education and travelled extensively.

Philostorgios wrote his twelve-book ecclesiastical history on the years 300–425 in order to defend the Eunomian cause. His history thus provides a valuable alternative to other pro-Nicaean continuators of → Eusebius for the important years of the Arian controversy. He finished the work around 430. The *Church History* treats the customary topics of an ecclesiastical history (councils, episcopal successions, and hagiographical narratives) but also includes useful political, geographical, and ethnographic details and digressions. Sections of book three, for example, describe an early Byzantine embassy in 356 to convert south Arabia to Christianity and its encounter of a large Jewish population there. He also demonstrates interest in western events including the invasion of Greece and Italy and the sack of Rome in 410 by Alaric, a series of events that indicates for Philostorgios divine displeasure at the earlier defeat of the Eunomians by Theodosios I.

Unfortunately, the *Church History* has not survived, most likely due to the author's unorthodox theological positions. As a result, its scope, contents, and outlook must be reconstructed from various fragments. The most important of these is a detailed epitome compiled by the 9th-century patriarch Photios, who also provides a short notice of the text in his *Bibliotheca* (cod. 40). An anonymous *Vita Constantini*, the *Passio Artemii* (commonly attributed to John of Rhodes), and several other later sources also transmit fragments. Photios' epitome was published by Bidez. J. Godefroy (Geneva, 1642), and has survived in at least eight manuscripts, the most important of which is Oxford, Bodleian Library, cod. barocc. 142 (14th century). The anonymous *Vita Constantini* is found in Jerusalem, *Μονή του αγίου Σάββα*, cod 366 (13th century) and Rome, Biblioteca Angelica, D. 3. 10 (formerly 22), (10th/11th century).

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MATTHEW R. LOOTENS

Phlegon of Tralles

ca AD 140. Asia Minor. Greek Olympiad chronicler. A freedman of Hadrian, Phlegon began the sixteen books of his well-known chronicle with the first Olympiad (776 BC) and concluded with the 229th (AD 137–140), probably in 138, the date of the death of Hadrian. The events of the 177th Olympiad are quoted by Photios (*Bibliotheca*, cod. 97). Here Phlegon recounts the expected narrative of military events of 72–69 BC, but also includes a census report, an earthquake in Rome, Epicurean philosophers, the birth of Virgil, the succession of Parthian kings, and the dedication of the Capitolium. Quoted by a number of late antique Christian writers and a few later Byzantine authors (notably Stephanos of Byzantium), the work was later entirely lost apart from these quotations, Photios' excerpt, and a large excerpt from the first book concerning the foundation of the Olympic games, which is preserved in a single 9th-century manuscript that also contains fragments of Phlegon's other works, including the famous *Book of Marvels* (Heidelberg, UB, cod. pal. gr. 398). Another fragmentary Olympiad chronicle, P. Oxy. 2082 (*FgrHist* 257a), has sometimes been tentatively attributed to Phlegon, but is almost certainly not by him.

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RICHARD W. BURGESS

Piccolomini, Eneas Sylvius [Pope Pius II]

1405–64. Italy. An important humanist and a great promoter of the humanist culture, he was born on 18 October 1405 in the village of Corsignano (modern Pienza) near Siena (Tuscany), to a family of ancient lineage and prestige; here he started his education, which he later pursued in Siena. Eager to be in contact with the most idolized humanists of his time, he went to Florence in 1429, where he studied Greek under Francesco → Filelfo, and some time later (1431) to Ferrara (Emilia-Romagna), where he lived with Guarino da Verona. In the same year he took part in the Council of Basel following the entourage of Domenico Capranica, bishop of Fermo. But because Piccolomini sided with the Council Assembly and the prerogatives of cardinalship of Capranica against the papal authority, the Synod acquired special significance. He then spent some years in the service of Bartolomeo Visconti, bishop of Novara, and was sent by another Visconti, the Duke of Milan, to carry out political manoeuvres in Basel, where he sojourned for a long time. In 1435 he went on a diplomatic mission to England and Scotland, at the court of James I, as an envoy of Cardinal Albergati, who was Pope Eugene IV's legate. His past experiences made Piccolomini so well-known and appreciated that for a short time he became secretary in the Imperial Chancery.

A significant moment in the life of Piccolomini is his ordination as priest in 1447, followed in the same year by his nomination to the bishopric of Trieste (Friuli Venezia Giulia) and then of Siena (1450), an office that led him to travel all over northern and eastern Europe. In 1456 he was appointed cardinal by Pope Callixtus III and after only two years he became Pope taking the name of Pius II. He died in Ancona (Marche) on 15 August 1464.

The years of his pontificate—less than seven—are characterized by a clear political, religious and cultural orientation: from a strictly political point of view he entertained the idea of a crusade against the Turks, investing the Church with the duty of protection from the threat that came especially from the East, and to that end he summoned the Council of Mantua in 1459. In his domestic policy he attempted to eliminate all tension within the Church States and weaken the influence of the Catalans in the Italian Peninsula, while in the cultural sphere he promoted an ideal that was

humanistic and Christian at the same time, with Rome becoming a centre of cultural re-elaboration of undoubted pre-eminence.

But what was really pre-eminent was his role as humanist: his name is linked to a wide and diverse literary production, which ranged over a variety of genres. His *Commentarii rerum memorabilium quae temporibus suis contingerunt* (Commentaries on memorable deeds which happened in his times; Vatican, BAV, Vat. Reg. lat. 1995; Rome, Biblioteca Corsiniana, cod. 147) is of fundamental importance, written in twelve books compiled between 1462 and 1463. Although they are mainly narrated in the third person, they can be seen as a political and intellectual autobiography, because they narrate the events immediately preceding his election as Pope (Book I), but above all the events relating to his papacy (Books II–XII). The work is strongly biographical with the metaphors which are premonitory of a providential plan surrounding his person, but is of extreme importance for the account of events and situations of papal policy, and also because it is a cross-section of Pius II's vision of the world.

His historical and geographical works include *De ritu, situ, moribus et conditione Germaniae descriptio* (Vatican, BAV, Vat. lat. 3885 and 3919); *Historia Bohemica* (Vatican, BAV, Vat. Chis. I VI 209 and I VIII 282; Madrid, BNE, 2125 [I 134]; Nürnberg, StB, 16); *Historia Friderici III imperatoris* (Lucca, Biblioteca Capitolare, 582; Munich, BSB, clm 386); *Historia Gothorum* (Venice, BNM, Italiani XI 42 [6961]): these works demonstrate that Piccolomini's is not a traditional humanism, that is, with a predominantly philological and erudite character. The *De ritu*, which was written in 1457, constitutes an attempt to describe and, at the same time, to understand the German world; the *Historia Bohemica*, written in 1458, is a history about the events of the Bohemian people after their conversion to the Christian religion, with ample reference to the Hussite heresy. The *Historia Gothorum*, written in 1453, is based on the *Historia Gothica* by → Jordanes.

In *De gestis concilii Basiliensis commentariorum libri II*, written in 1440, and in *De rebus Basileae gestis vel dissoluto concilio* (Vatican, BAV, vat. lat. 3887) the historian's aim is interlocked with the autobiographical memories of his experiences during the Council, whereas the *Historia Friderici*, or even the *Historia Austriaca*, written between 1452 and 1458, is an account of his friendly relationship with Emperor Frederick III

and of his deeds. Among the works written by Piccolomini there are also: the treatise in the form of an epistle *De curialium miseris* (Vatican, BAV, vat. lat. 3563) centred around the life of the cardinal's court, which was extraordinarily successful among contemporary readers, as is confirmed by a very rich and well-attested manuscript tradition, as well as by an early translation into the Castilian language in 1510 by López de Cortegana; and the *De liberorum educatione* (Vatican, BAV, Vat. Chis. I V 173 and Florence, BN, Conv. Soppr. J 131), written in 1450 and dedicated to Ladislav, King of Bohemia, which expresses the humanist, pedagogical ideal centred around the holistic education of men in the wholeness of their moral and spiritual qualities. These paradigmatic qualities are also at the heart of the *De viris illustribus*. Finally, *De ortu et autoritate Romani Imperii*, written in 1446, regards the origin and jurisdiction of the *imperium* of the Holy Roman Emperors.

It is also worth mentioning a vast collection of letters, which is constituted by a genuine *Epistolae* (Vatican, BAV, Vat. Chis. J VIII 208 and Munich, BSB, clm 12725) and by a small work in the form of an epistle, *Epistola Pii II ad Mahumetum Turcorum principem* (Brussels, KBR, 319–20) dating back to 1461, written with the aim of converting the Turkish Sultan to the Christian faith. Two literary works for entertainment complement the humanist commitment of Piccolomini: the Latin comedy *Chrysis* and the short story *Historia de duobus amantibus*, in which combines classical models with genuine elements of innovation.

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ROSANNA LAMBOGLIA

Pieri, Paolino

[Paolino di Piero]

13th–14th century. Italy. Florentine author of the *Cronica delle cose d'Italia* and a fictional *Storia di Merlino* on the Arthurian Merlin legend. He records having witnessed the execution of Azzolino, Neracozzo and Conticino degli Uberti in Florence in 1270, and the visit of Charles I d'Anjou, King of Sicily, in 1284. He also records that on 4th July 1302 he saw the piece of land bought in 1118 by the Florentines to hang one of their own men who had gone against orders and had penetrated the city of Pisa, which was then entrusted to the Florentine army by the Pisans who had left to fight in Majorca. Pieri died after 1305.

The vernacular prose *Cronica delle cose d'Italia* starts in 1080 and ends in 1305. In the prologue, the author announces the intention to compile different sources, which he contrasts critically. For local events between 1080 and 1270, Pieri, like other Florentine chroniclers, uses the → *Gesta Florentinorum*. For events outside Florence and Tuscany, he relies heavily on → Martin of Opava. For the period 1270–1305, although the material is often common to other chroniclers, in particular to certain Florentine vulgarizations of Martin, the account of local events is much more personal and particularly detailed. The autograph survives in Florence, Biblioteca Nazionale, Magliabechianus XXV–260.

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COLETTE GROS

Pierre de Langtoft

fl. 1300–10. England. Author of the Anglo-Norman verse *Chronicle of Pierre de Langtoft* and the *Political Letters* (both modern titles); possibly also of some devotional poetry. Langtoft was a canon of the Augustinian Priory at Bridlington and had some legal training. Records survive of journeys south, while his writings are evidence of his presence in northern England.

The *Political Letters* (ca 1301–5) are a versified Anglo-Norman rendition of the Latin correspondence of 1299–1301 between Pope Boniface VIII, Edward I and the English barons on the question of Scottish independence. The response of the king takes the form of a mini-*Brut*, listing occasions when the Scots did homage to English kings from Brutus to Edward I. It was based upon replies to Edward's requests for documentary evidence of his overlordship in Scotland held by abbeys and monasteries throughout England. Legendary history derived from → Geoffrey of Monmouth was added only at a late stage of composition. Langtoft's translation of the papal bull is in monorhymed *laissez* (241 lines); the replies by barons (79 lines) and king (333 lines) are in rhymed couplets of long lines with occasional mono-rhyme. The translated *Letters* were probably written and disseminated close to the time of the actual correspondence. They are included in two chronicle manuscripts, and appear as the sole text in Princeton, UL, ms. Taylor 12. There the translator is identified as "sire Pieres de Langetoft, chanoigne de Bridelington". The *Letters* are prefaced by a 20-line introduction in which the author stresses that a knowledge of ancient history and its survival in writing are important in order to solve disputes, a sentiment that also informs his chronicle.

Langtoft's authorship of the *Chronicle* (ca 1305–8), which covers history from Brutus to the death of Edward I, is confirmed by his contemporary Robert → Mannyng in the latter's prologue to his *Chronicle* (lines 187–96), which was based in part on Langtoft's. Written in Anglo-Norman *laissez*, Langtoft's *Chronicle* is approximately 9,500 lines long. Occasional use is made of Latin, English, prose and different verse metres. It survives in 21 manuscripts, nine of which, all of northern origin, are complete, while six of these were written before 1350. Textual variation among the manuscripts is relatively small, except for two fragments that represent an inferior redaction (College of Arms,

Arundel ms. 14 and Oxford, Bodleian Library, ms. Fairfax 24). Notable among the manuscripts are especially BL, Royal ms. 20.A.ii, a richly illustrated manuscript; BL, Royal ms. 20.A.xi, possibly used by Robert Mannyng, and BL, Harley ms. 114, which has a short continuation on Edward II. The text is divided into two sections: *Historia Britonum* (Brutus-Cadwallader) and *Historia Anglorum* (Cadwallader-death of Edward I). There is no evidence in the manuscripts for the view that the reign of Edward I was written or regarded as a separate section. The *Chronicle* begins with a drastically abbreviated version of Geoffrey of Monmouth's *Historia Regum Britanniae* and includes Merlin's prophecies in a number of manuscripts, sometimes in Latin (BL, Cotton Julius ms. A.v), sometimes in Anglo-Norman (BL, Royal ms. 20.A.xi). Subsequent history is based on well-known Latin works (→ Henry of Huntingdon, → Roger of Howden and others), and personal knowledge of political affairs.

Langtoft manipulates his text, referred to by him as his *lesçon* or *sermon*, by repeated references to carefully chosen saints, to Arthurian artifacts and legends associated with the English kings, and by the inclusion of documents and raucous songs. He emphasizes that invaders can be held at bay and the pernicious Scots defeated only when there is unity and harmony in the country in general, and between the king and the bishop of Durham in particular. The work may have been partly intended to help solve a difference of opinion between the two men, who had once been close friends. Throughout, the affairs of the bishops of Durham are highlighted in the work, while Anthony Bek, Bishop of Durham at the time of writing, plays an important part in it as Edward's counsellor and mainstay. It was commissioned some time after April 1305, possibly by the sheriff of Northumberland, who, in Cotton Julius ms. A.v, is named, perhaps at the request of Anthony Bek, at the height of the dispute. The work is of considerable historical interest, especially for its accounts of the end of the reign of Edward I and northern politics.

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THEA SUMMERFIELD

Pierre du Bois

d. after 1460. North Western Italy. Pierre Du Bois lived in the Aosta Valley. Considering himself a simple "merchant", he wrote a genealogy (written before 1459) and a chronicle of the noble family of Challant (written 1460), both in French. The chronicle's importance lies in the fact that it originated under the influence of the local nobility and not—as is the case for every other 15th-century chronicle of Savoy—under that of the princely court of the dukes of Savoy. Focussing on his main protagonist, Jacques, 2nd count of Challant (d. 1459), Du Bois develops a double vision of a noble existence: thematic considerations on the traditional role of the nobility are interspersed within a diachronic reading of the main events in the Savoyard region during the 14th and 15th centuries. The text survives in one manuscript, Turin, Archivio di Stato, Sezione 1, Carte Alfieri, mazzo 72, n. 315.

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RALF LÜTZELSCHWAB

Pietro di Mattiolo

ca 1350–1425. Italy. Priest and author from Bologna. Son of Ser Matthiolo, an artisan; he studied at the artists' school of Porta Nuova

before being ordained a priest. Rector of the church of San Michele del Mercato di Mezzo in 1378 and diocesan procurator, he was known for his honesty and competence. He authored various practical works such as account books and tithe-books, written in a good fluent Latin; his main work is his annalistic *Cronaca bolognese* (Chronicle of Bologna) for the years 1321–1424, which he describes as *uno livrizolo in lo quale è scritto alchune nouitate, e alchune cose passade...* (a little book in which I have written some news and events). The chronicle does, in fact, read as notes rather than as a completed text. It is somewhat disordered at beginning because of material inserted later, and at the end owing to Pietro's efforts to write more thematically. The chronicle is based entirely on eyewitness and oral testimony. Pietro's written language is the ordinary spoken vernacular, fresh and vivid, with numerous concrete details. His main topics are political events and the Church, but he also adds details of folklore, military matters, public life and natural events including eclipses, plagues and storms. The autograph survives (Bologna, BU, 676), together with various copies and *florilegia*, mostly of the 17th and 18th centuries.

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PETER DAMIAN-GRINT

Pike, John

fl. 1310–30. England. Non-monastic author to whom the *Suppletio historiae regum Anglie*, a history of English kings to the accession of John (1199), is attributed. It survives in BL, Arundel ms. 220, fol. 91^r–144; BL, Harley ms. 685, fol. 46^r–173^r; BnF, lat ms. 6234 (which is misleadingly listed as a manuscript of → William of Malmesbury's *De gestis regum Anglorum*), and BL, Cotton Julius ms. D.vi, fol. 1^r–67, where the history is extended to 1322. Although the text itself claims to be based on an unknown *Compendio Breour*, it is related to the Anglo-Norman → *Livre de Reis d'Engleterre* found in Cambridge, Trinity College, ms. 883 (R.14.7). The 19th-century editor of the latter, GLOVER, thought that Pike's *Suppletio*

was a translation of that French text into Latin. The *Suppletio* is unedited except for extracts published by Thomas Gale in his *Historiae scriptores XV* (1691), 553–64.

Other works attributed to Pike are the *Gesta Pontificum Angliae*, annals of English bishoprics found in BL, Arundel ms. 220, fol. 144^b–78 and in BnF MS lat. ms. 6234 and based on → Ralph of Diceto; and a short account of Scottish campaigns of Edward I and Edward II ending with the death of Thomas of Lancaster in 1322, based on accounts in the → *Bridlington Chronicle* and the chronicle of William → Rishanger (BL, Cotton Julius D.vi, fol. 67^r–73^r; BL, Arundel ms. 220, fol. 274^r–79^r). One of its sources is said to be *Chronicis de Kyn-geswode*, an allusion to now-lost annals from the Cistercian abbey of Kingswood (cf. → *Annals of Kingswood*). He is also credited with annals of British kings based ultimately on → Geoffrey of Monmouth and found in BnF, lat. ms. 6234. This could possibly be a Latin translation of the Anglo-Norman → *Livere de Reis de Britannie*.

GRANSDEN does not discuss Pike's work but identifies him with a late 12th-century schoolmaster of St. Martin le Grand (London), who owned a MS of → Robert of Torigni (BL, Royal ms. 13 C XI) that was another source for the chronicles. CLARK, however, identifies the chronicler with a 14th-century writer of the same name who used the Torigni chronicle that the earlier Pike had owned and points out that some of his work ends in the 14th century. His work sometimes appears in manuscripts with the chronicles of the Dominican Nicholas → Trevet (e.g. Arundel 220), who completed histories in retirement at London Blackfriars in the late 1320s, and CLARK suggests that, like Trevet, he may have been a Dominican from London.

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EDWARD DONALD KENNEDY

Pinheiro, Margarida

b. 1461. Portugal. Margarida was a nun at the Dominican convent of Jesus at Aveiro. She

wrote a monastic chronicle in Portuguese entitled *Crónica da fundação do Mosteiro de Jesus de Aveiro e memorial da Infanta santa Joana fillha del Rey dom Afonso V* (Chronicle of the foundation of the monastery of Jesus at Aveiro, and memoirs of the infanta Saint Joana, daughter of King Alfonso V). This vivid portrayal of 15th-century monastic life begins with the events leading up to the foundation of the convent in 1454 by two noble women, later its first abbesses. It then focusses on the entry of Princess Joana (1472–90) into the community of nuns. Former heir apparent and regent in her father's absence, Joana was popularly believed to be a saint. The chronicle is a lively narrative of the world of Dominican female piety and it gives impressive and unusual details of daily life, religious sensibility, the relationships between nuns within the community, and with the male Dominicans, the town of Aveiro, high nobility and royalty. The narrative presents the lives of these women as role models, the result being a colourful text with profound insights into their sensitivity and mentality. It is preserved in a contemporary codex: Aveiro, Museu Regional, ms. 1, fols. 1^r–44^r. There was also an early Latin translation.

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MARIA JOÃO BRANCO

Pintoin, Michel

[Religieux de St. Denis]

ca 1350–1421. France, possibly from Picardy. Chanter and chronicler at the royal abbey and Benedictine monastery of Saint-Denis. He is attested as a monk at St. Denis in 1368, became Provost of La Garenne in 1394, and chanter of St. Denis ca 1400. After much controversy, PONS and ORNATO identified him as the "Religieux de Saint-Denis", author of two works on French history. The first of these, of unknown date, was a chronicle of France, of which only the sections from the creation until Charlemagne (Paris, BnF, nouv. acq. lat. 1798) and from Charlemagne until

the death of St. Louis (Paris, Bibliothèque Mazarine, ms. 2016–17) survive.

Pintoin is best known for his second work, the *Chronica Karoli sexti*, the so-called *Chronique du Religieux de Saint-Denis*, begun around 1393, a massive Latin chronicle of the reign of Charles VI of France in 43 books, filling six volumes in the 1839 edition. It runs from Charles' accession in 1380, but breaks off in 1420, a continuation by Jean → Chartier taking the account to the king's death in 1422. The chronicle contains rich information on the period, particularly for the years between 1390 and 1415, during which the author profited from a certain proximity to the royal court. Although his narrative relies frequently on written testimony, it constitutes the most important historical source on Charles VI's reign; this is corroborated by the frequent integration of diplomatic documents into his text. The language and construction of the text have been the subject of varied judgements: Pintoin combined classical vocabulary with more recent expressions and frequently imitated the textual structure of older models, both ancient and medieval, including Livy, Valerius Maximus, → Suger of St. Denis or → William of Tyre.

The text in its entirety can be reconstructed on the basis of four 15th-century manuscripts, the most extensive of which comprises the years from 1380 to 1415 (Paris, BnF, lat. 5958). Jean → Juvénal des Ursins worked on an abbreviated French translation, which informed the 1477 print of the → *Grandes Chroniques de France* by Pasquier Bonhomme (for the years 1380–1402) and later works on French history until the 17th century.

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KLAUS OSCEMA

Pipewell Chronicle

[Historia de rege Edwardo II et de initiis regni R. Edward III, Gallice]

14th century (first half). England. A short Anglo-Norman prose chronicle of the reign of Edward II and the coronation of Edward III, possibly written at Pipewell, a Cistercian abbey in Northamptonshire. Much of it is based on official documents, including an indictment of Hugh Despenser and letters to Queen Isabella warning her of a conspiracy in France. Some of it is too faint to read. CLARKE edited its account of Edward II's deposition with the help of ultra-violet light. Preserved in BL, Cotton Julius ms. A.i, fol. 50^v–62^v.

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EDWARD DONALD KENNEDY

Pipino, Francesco

[da Bologna]

ca 1270–ca 1328. Italy. Dominican friar from Bologna. His most important historical work is the *Chronicon*, comprising 31 books in Latin prose on French, Germanic, English and Italian history from 754 to 1314, with some additions up to 1322. With the exception of Books I and XXV, each section of the *Chronicon* is devoted to one Emperor; however, the chronicle is not focussed on secular power alone, but also on Popes, and Book 25 contains a history of the Crusades. Probably, Pipino did not complete his writing of Books 28–31 before the year 1321, so a few years after the *Historie* and the *Compendium* of → Riccobaldo of Ferrara, which Pipino used as his source. The sole copy of this work is the early 14th-century Modena, Biblioteca Estense, a.X.1.5.

Other works by Pipino are: *Iter Marci Pauli Veneti ex Italico Latine versum* (Travel of the Venetian Marco → Polo translated from Italian into Latin, 1302–14); *Tabula privilegiorum O.P.* (Table of privileges of the Dominicans, 1327–28); and *Tractatus de locis Terrae Sanctae a. 1320 visitatis* (Treatise on places of the Holy Land visited in 1320).

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FULVIO DELLE DONNE

Pirkheimer, Caritas

[Barbara]

1467–1532. Germany. Abbess of the Order of St. Clare at Nuremberg. Author of a chronicle draft in German and Latin versions, and other works. Pirkheimer was born on 21.3.1467 in Eichstätt as eldest child to the Nuremberg patrician Johannes Pirkheimer. Like six of her sisters, she became a nun, and in 1479 entered the convent of Saint Clara in Nuremberg, where she was responsible for the education of the daughters of Nuremberg's patrician families. Her good Latin and high level of education made her famous in the Nuremberg humanist circle.

Through her sole surviving brother, the famous humanist Willibald Pirkheimer, she came to know and correspond with Conrad → Celtis, Sixtus Tucher (see → Tucher family) and Christoph Scheurl and was cited as exemplary for the possibilities of female education by Erasmus of Rotterdam. Abbess from 1503, she fought vigorously against the Reformation which was enforced on the convent, probably one of the reasons being that the convent gave a rare opportunity for female education which Caritas promoted against male prejudices. After an intervention by Philip Melanchthon she managed to reach the compromise that the convent was allowed to remain Catholic but could not accept new nuns.

Probably together with Nikolaus → Glasberger, Caritas Pirkheimer collected and translated material for a chronicle of her monastery (→ *Chronik des Nürnberger Klarissenklosters*) as is witnessed by her surviving drafts: Nuremberg, SA, Reichsstadt Nürnberg, Kloster St. Klara, Akten und Bände Nr. 2 (Latin Version) and Akten und Bände Nr. 1 (German version).

For her convent sisters she also recorded the sermons of Heinrich Vigilis and Stephan Fridolin, which were written down by another nun (Vigilis: Bamberg, Bibliothek des Metropolitenkapitels,

ms. 29; Fridolin: Munich, Bayerisches Nationalmuseum, ms. 3801). A sermon probably held at Christmas 1515 is transmitted in Munich, BSB, cgm 4439, 57^v–61^r. Most important are Caritas' 75 surviving letters, mostly in German due to the fact that her superiors had prohibited her to use Latin. 27 of those are part of the memorabilia (*Denkwürdigkeiten*) (Nuremberg, SA, Reichsstadt Nürnberg, Kloster St. Klara, Akten und Bände Nr. 5, Cod. A–D) where Caritas made numerous notes in the years 1524 to 1528 when the convent was in peril.

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ALHEYDIS PLASSMANN

Piscator, Hermannus

[Hermann Engler]

d. 1526. Germany. Benedictine monk and humanist acquainted with the abbot and historiographer Johannes → Trithemius. Author of a Latin chronicle of the city of Mainz and its diocese. He lived in the St. Jakob monastery near Mainz, a centre of the Benedictine Bursfelde reform in the Middle Rhine region, from about 1500 until his death in 1526. Piscator's *Chronicon urbis et ecclesiae Maguntinensis*, a historical work of about 500 quarto pages, was written in these years. This chronicle was lost during the 17th century, and was rediscovered only in the last decades of the 20th.

The *Chronicon* encompasses the period from the legendary founding of Mainz to the year 1518. Despite the title, the attention of the author is not

restricted to the history of the city and diocese, but is also devoted to the beginnings of German history within a framework that is as much concerned with the history of the Roman emperors as with universal history. The first part of the chronicle is thematically arranged and mainly consists of a treatise-letter by the author written about 1517 on the origins of Mainz and on the history and culture of the ancient Germans. The second part starts with the rise of Octavianus-Augustus and is arranged chronologically.

Piscator consults a wide range of sources on ancient and medieval history, among which are such important early modern historians as Flavio → Biondo or Enea Silvio → Piccolomini. In an independent manner Piscator participates in the humanistic discourse on the history and culture of the German nation. The chronological macrostructure of his chronicle anticipates future developments as his work is the earliest surviving chronicle in which time is divided into a serial succession of centuries in the modern sense of the term. This structure is not to be found again until about thirty years after Piscator's death, in the Great Protestant Church History written by the so-called Magdeburg Centuriators, who established this new historiographic technique as the standard in the early modern period.

The main manuscript copies of Piscator's work date from the mid-16th century and are linked to the inner circle of the Centuriators. Among the main copies are Munich, BSB, clm 28800, the most complete copy of the earliest known redaction, running to the entry of the year 1009 (the end of the text was already missing in the lost master copy of the manuscript); and Würzburg, UB, M. ch. f. 67, fol. 5^v–15^v, 16^v–32^v, containing excerpts of the last redaction, encompassing the period from 410 to 1518, copied in the mid-17th century. Piscator's chronicle has never been printed.

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UTA GOERLITZ

Planctus destructionis regni

Hungariae per Tartaros

(Lament for the Destruction of Hungary by the Tartars)

13th-century. Hungary. A Latin verse history of the events related to the Mongolian invasion of Hungary in 1241–2, most likely written during the occupation, in the first half of 1242. The *Planctus* consists of 62 rhyming strophes of five lines each, full of alliterations and puns. The emotional engagement of its author suggests his Hungarian origin and also that he must have been a monk, well-educated in the context of these times. The author depicts events realistically and in detail. His sources have only partially been identified, though he clearly uses the Old Testament and classical literature. This is the oldest text created in Hungary on secular affairs that has survived intact, and its prestige rests both on its literary value and on the fact that as a historical source it was created simultaneously with the history it records. However, the surviving text does contain errors which appear to result from faulty copying. It is transmitted in a single 15th-century manuscript: Wrocław, BU, I F 262.

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LESŁAW SPYCHALA

Platina, Bartolomeo [Bartolomeo Sacchi]

1421–81. Italy. Roman humanist, former teacher at the ducal court of Mantua, he remained close to the Gonzagas. In the years 1466–9, during a dangerous confrontation with Paul II in which he was incarcerated twice, Platina wrote his extensive *Historia urbis Mantuae* (History of the city of Mantua), dedicated to Cardinal Gonzaga, his former pupil. The first part goes from the origins of the commune to the *signoria* (lordship) of Francesco Gonzaga (1382–1407) and is based on Bonamente → Aliprandi's *Cronica*. The second part is largely based on Flavio → Biondo's *Decades*. Before its publication the work was read and criticized by the margrave Ludovico III. Platina's achievement consists in presentation rather than in content. He meets humanistic standards in terms of his elegant Latin and affinity with Roman historiography. The Gonzagas' wars with Italian powers and frequent changes of sides are reported in a neutral tone and without reflecting on their motives. Platina depicts the type of virtuous ruler that fought for pure glory which he later described in *De principe*. He aims at giving Mantua a historical dimension and at legitimizing the Gonzaga rule. The latter is achieved by comparing the peace and prosperity of the *signoria* with the discord and discomfort of the commune. The work is transmitted together with other literature on the Gonzagas, in manuscripts Turin, Accademia delle Scienze, ms. 0289; Venice, BNM, Lat.

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HARTMUT BEYER

Platterberger-Truchseßsche Weltchronik

1459. Germany. German-language world chronicle by the two Nuremberg town scribes Johannes Platterberger and Dietrich Truchseß, completed 11th July 1459. It is arranged in two volumes: the first runs from the creation of the world to Julius Caesar, with extensive biblical narratives; the second, which was discovered only in 1979, ends with the death of King Rudolph I. Later excerpts and abridgements frequently add additional material from subsequent years.

Though this work is formally a world chronicle, a marked interest in Nuremberg is obvious, with many chapters devoted to the city's history. The narration takes on a characteristically vivid touch through the frequent use of dialogues and direct speech. The *Platterberger-Truchseßsche Weltchronik* mostly compiles excerpts from a broad variety of other sources, such as Cato, → Vincent of Beauvais, → Martin of Opava, or the → *Flores temporum*—hence the title given in most manuscripts: *Excerpta chronicarum*. However, as an edition of the chronicle is still lacking, a critical examination of content, sources and manuscripts remains a desideratum.

An autograph manuscript of the first volume is Nuremberg, StB, cod. Cent. II 86, written by Dietrich Truchseß himself. In all there are four manuscripts of the first volume, and three different collections of excerpts from the second, but only one manuscript preserves both volumes of the chronicle together in their entirety: Nuremberg, Germanisches Nationalmuseum, Löffelhölz-Archiv D631/632.

Two abridged versions of the chronicle are known, the → *St. Galler Weltchronik* and another fragmented text in Neustadt an der Aisch,

Kirchenbibliothek, ms. 1, both of which might be regarded as autonomous chronicles. The *Excerpta chronicarum* was also a major source for Sigismund → Meisterlin and was used by Hartmann → Schedel.

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HIRAM KÜMPER

Pluntsch, Tilman [Plynsch, Pluntz]

d. ca 1450. Germany. Priest at Elsig until ca 1434, at Euskirchen until ca 1445 and Canon of Münstereifel at the time of his death. Reputed author of the *Münstereifeler Chronik*, a town chronicle in vernacular prose concerned with the regional history of Cologne and the local history of Münstereifel in the years 1270–1450. It survives in one manuscript (Luxembourg, BN, ms. 121, Pap. 2^o, 175^v–178^v) and, until its account of the year 1369, follows closely the *Kölner Jahrbücher* (s.v. → *Annales Agrippinenses*). It is annalistic and its entries are mostly brief: *Item anno domini MCCCXI doe was der Strijt zo Euskirchen* (Likewise, in the year of our Lord 1311, there was a battle at Euskirchen), though fuller and independent treatment is accorded the affairs that took place between the duchies of Guelders (Gelre) and Jülich (Guylghe), and to the local history of Münstereifel. The dialect is northern Middle Franconian (Riparian). Appended to the chronicle is a Latin poem, by a certain Magister Laurentius, devoted to a flood that occurred in Münstereifel in 1416. According to the chronicle, this flood took the lives of *waill hundred mynschen* (well over a hundred people).

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VALENTINE PAKIS

Poeta Saxo

fl. 888–891. Germany or Switzerland. Anonymous Saxon poet and historian. A monk, most probably of the Benedictine Abbey of Corvey or of St. Gallen, he wrote a versified *Annales de gestis Caroli Magni imperatoris libri quique* (Annals of the Deeds of Emperor Charlemagne in Five Books). His erroneous identification with Agius of Corvey has been rejected; on the contrary, he himself indicates his Saxon origins (v. 687–690).

Saxo dedicated his work to the East Frankish king Arnulf of Carinthia (887–99, emperor from 896). In the five books of annals, Saxo gives a detailed description of Charlemagne's reign. The *Annales* cover the period from 772 to 814 (book I: 772–80; book II: 781–90; book III: 791–800; book IV: 801–13; book V: 814), beginning their account from the time when Charlemagne took the rule of Franks as the only king after the death of his younger brother, Carloman I. But this year is also pivotal for Saxo's story, for in 772 Charlemagne started the conquest and christianisation of Saxony, considered by the chronicler as the king's major achievement.

Saxo recounts the glory of Charlemagne's conquests, closing his annals with the death of the emperor, depicted as the Apostle of Saxony. On the Day of Last Judgment Charlemagne, alongside of St. Peter, St. Paul and other Apostles presenting to Christ the nations they had converted, will lead the Saxons: *Nullus apostolicis tunc iure propinquior illo, / Ut res ipsa docet, caetibus esse valet. / Nam cum Iudaico processerit agmine Petrus / Stipatus, cuius dogmati crediderat / Paulus totiusque, licet si dicere, mundi / Gentes salvatas duxerit ore suo: / Andreas populos post se producet Achivos, / Iohannes Asiae proferet ecclesias: / Matheus Aethiopes niveos baptisate factos, / Indorum Thomas ducet ad astra greges; / Tum Carolus gaudens*

Saxonum turma sequetur, / Illi perpetuae gloria laetitia (book V, l. 677–88). Saxo's *Annals* are among the earliest sources for the history of Saxony and the Saxon ethnic pride is very apparent in this work.

Saxo's Latin is among the most refined of his time (hexameter and elegiac distiches) and makes him one of the most admired authors of the Carolingian Renaissance. The *Annales* are one of the earliest poetic treatments of prose annals. They have been considered a predecessor of the French Carolingian epic poetry and romance. Like Einhard before him, Saxo mentions the existence of German vernacular poems praising the glory of ancient German kings and Carolingian rulers. The supposed references to them in the *Annales* are not proven, but his work yields evidence of his knowledge of other prose annals, now lost, for example when he refers to the relationship between Carolingian Empire and the early Scandinavian kingdoms in the context of the commendation of the Danish king, Halfdan to Charlemagne in 807.

The *Annals* survive in the manuscript Wolfenbüttel, Herzog August Bibliothek, Helmstedt 533. They are very probably the source of a 10th-century Saxon chronicler → Widukind of Corvey.

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JERZY PYSIAK

Politianus, Angelus

[Angelo Poliziano]

1454–94. Italy. Poet, philologist and historian. Also called Angelo Ambrogini, he was born in Montepulciano (Tuscany) but is considered to be a Florentine as he spent almost thirty years of his life writing on behalf of the Medici.

On 26 April 1478 he witnessed the attempted killing of Lorenzo de' Medici, which occurred in Florence's Duomo. He saw Giuliano de' Medici, who was the subject of his unfinished poem in Italian, *Stanze cominciate per la giostra del Magnifico Giuliano de' Medici* (Stanzas begun for the Joust of the Magnificent Giuliano de' Medici) being stabbed nineteen times, as he reported in his commissioned account of the Pazzi plot, *Pactianae coniurationis commentarium* (Commentary on the Pazzi Conspiracy). This commentary is a highly dramatized and elegantly stylized retelling of the attack on the Medici. Much emphasis is given to the biographies of the evil perpetrators and to their cowardly deeds. The work is also an indictment on Pope Sixtus IV's relatives and henchmen, who organized and committed the murders in Florence's Cathedral S. Maria del Fiore. The text is filled with erudite echoes from Sallust's *Catiline* and other classical sources. However, Poliziano's biased account is not altogether reliable, since he embraced the official version of the facts as dictated by the Medici and deliberately left out the information about the involvement of behind-the-scene instigators of the plot such as Duke of Urbino Federico da Montefeltro and King of Naples Ferrante of Aragon.

In 1479 Politianus was accused by Lorenzo the Magnificent's wife Clarice Orsini of molesting their children Piero and Giovanni (later to become Pope Leo X), and was exiled from Florence. At the Gonzaga court in Mantua he wrote his *Fabula di Orfeo* (1480), a tragedy in verse on the death of the mythological poet Orpheus which is rife of subtle references to the Florentine political scene. Returning to Florence, he wrote the *Miscellaneorum centuriae*, a work of philological

1224

1225

prowess, as much as his *Panepistemon* was a deep reflection upon Aristotelian ethics. The *Pactianae Coniurationis commentarium* is preserved in manuscripts 159 and 679 of the old Libreria Stroziana in Florence, now in the BNC.

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MARCELLO SIMONETTA

Polo, Marco

1254–1324. Italy. Son of a well-to-do Venetian merchant family. Author (with Rustichello da Pisa) of an account of his own travels to the Orient. In 1260 Marco's father, Niccolò, and his brother Maffeo, had travelled through central Asia to the court of Berke, khan of the Golden Horde, and on through Bukhara to Cambalu (modern Beijing) and the court of Kublai (Qubilai) Khan. The Great Khan sent them back with a letter to the Pope asking for hundred scholars as missionaries to the Mongol empire. Reaching Venice in 1269, the Polos waited almost two years for a new Pope to be elected. When they felt they could wait no longer, they returned to Kublai, this time accompanied by Marco.

The Polos spent about seventeen years in the East. According to his own account, Marco served the Khan on missions to Yunnan and the Indian Ocean. The family returned to Venice in 1295. Very little is known about the life of Marco Polo after his return from the East. In 1296 he was captured while commanding a Venetian galley, and imprisoned in Genoa until May 1299. His will of 1323/4 indicates that he acquired a substantial fortune, which he left together with Tartar linen, brocade cloth and a golden tablet to his three daughters. He set free a Mongol slave named Pietro.

According to Giovanni Batista → Ramusio, who collected travel accounts in the 16th century, Marco met the Pisan romance writer Rustichello da Pisa, while a prisoner in Genoa. Rustichello wrote Marco's account in Franco-Italian, entitled the whole *Le Divisament dou Monde* (The description of the World). The resulting narrative

is one of the most popular books of the late middle ages. Most of Polo's text tells of the cities and kingdoms in the East, exaggerating their size and listing the goods which could be bought there. Sometimes he embellished these monotonous accounts with anecdotes and stories. Unlike the accounts of → Giovanni da Pian del Carpine and → William of Rubruck, who described the Mongol empire in derogatory terms and compared the Mongols themselves to Barbarians, Marco Polo expressed his astonishment at the Mongol empire and its achievements, and he even described the Great Khan, Kublai, as a handsome man, rather than monstrous.

The historical value of the descriptions is uneven. Boasts of having participated in the siege of Xiangyang (modern Xiangfan) and having been governor of Yangzou, easily refuted by Chinese records, have damaged Marco Polo's reputation. 14th-century readers nicknamed him *Il Milione* because of his thousand-fold hyperboles. Disagreement still remains among scholars about what countries he actually visited, which routes he followed, and how much trust one can place in the accuracy of the descriptions of world marvels.

More than 150 manuscripts exist in many languages. The textual history is extremely confused, and no two manuscripts are identical. They fall in to two main groups. The first, goes back to a text known as "F" (Paris, BnF, ms. fr. 1116), an early 14th-century version written in Franco-Italian, which seems to be the earliest and most original. This group also includes the first Latin translation of the text, executed by Francesco → Pipino (1310–17). The second group is composed of very few pieces, though some of them are much fuller than in the first group. The most important manuscript of this group is a Latin version copied in the 1470s and now in Toledo (known as "Z" text). The Italian version published in 1559 by Giambattista Ramusio derives from a Latin manuscript of this family.

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DAN GOLDENBERG

Pomerius, Henricus [Hendrik Utenbogaert]

d. 1469. Low Countries. Secretary in Leuven; rector of the urban schools of Brussels and Leuven; canon of the priory of Groenendaal in Hoeilaart, prior of the monasteries of Zevenborren and Groenendaal (1431–32).

His *De origine monasterii Viridisvallis et de gestis patrum et fratrum in primordiali fervore ibidem degentium*, written ca 1420, is an account of the origins of Groenendaal, a Brabantine monastery of Augustinian canons near Brussels. The work consists of three parts: on the hermits who lived in Groenendaal before the founding of the monastery and on the lives of the two most famous brothers, the mystical author Jan van Ruusbroec and the lay brother Jan van Leeuwen. *De origine* is addressed to the brothers of Bethlehem near Leuven, another Brabantine monastery belonging to the same chapter as Groenendaal, as part of the monastic branch of the *Devotio moderna*. The *De origine* was frequently cited in later 15th- and 16th-century histories of the *Devotio moderna*. Pomerius presented the lives of the founders of Groenendaal as exemplary for later generations of Augustinians. In spite of the hagiographic tendencies *De origine* is the most important source of information on the life of Jan van Ruusbroec.

The Latin text is transmitted in manuscript Brussels, KBR, 2926–2928, fol. 8^r–90^r, a codex originating in Groenendaal. A medieval Dutch translation of *De origine* survives in Brussels, KBR, 11988–11990, fol. 93^r–148^r.

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GERT WARNAR

Pomponius Atticus, Titus

50–46 bc. Italy. Cicero says that, in his *Liber annalis*, his friend and correspondent, T. Pomponius Atticus (110–32 bc), collected and ordered the chronologies and dates of the famous men of Roman history in particular, but of other nations as well, through a period of seven hundred years, in a brief manner so that one could see everything *uno in conspectu* (at a single glance). → Cornelius Nepos states that he set down in a single volume the order of the magistrates, laws, treaties, wars, famous deeds of the Roman people, as well as the origins of Roman families, each in its own time. Like Nepos’ *Chronica* the work is now lost and survives in only a handful of fragments, which extend from the capture of Troy down to 155 bc. It was used by Cicero (*Orator*, *Brutus*, *Cato*), Cornelius Nepos, Asconius, perhaps Velleius Paterculus, Aulus Gellius, Solinus (probably second-hand), and the Verona scholiast on the *Aeneid* (probably second-hand).

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RICHARD W. BURGESS

Pomponius Iulius, Laetus [Giulio Pomponio Leto]

1428–98. Italy. Professor at the *Studium urbis* and head of the first academy in Rome. Pomponius began to cultivate his interest in history from the 1480s, lecturing and writing about the institutions and ruins of ancient Rome. The first version of his Latin chronicle from 238 to the late 7th century (Vatican, BAV, vat. lat. 528, completed 1495) started in 354 as a continuation to → Festus’ *Breviarium*. In 1497 Pomponius sent an expanded version to Marcantonio → Sabellico

in Venice, who had it published as *Romanae historiae compendium ab interitu Gordiani iunioris usque ad Iustinum III* (Compendium of Roman history from Gordianus II’ s death to Justinus III), printed by Bernardinus de Vitalibus on 23 April 1499. In his dedication to Francesco Borgia, bishop of Teano, Pomponius describes the use and dignity of *historia*, calling for truthfulness and brevity. Drawing upon the → *Historia Augusta*, → Paulus Diaconus’ *Historia Romana* and → Zonaras’ Greek *Epitome historiarum*, Pomponius structures the text according to emperors, inserting digressions and specialized chapters. Censoriously commenting on every emperor’s moral conduct, Pomponio generally sides with the Senate. A long praise of Ferdinand the Catholic and a chapter about Muhammad testify to his special interest in Islam. Two of four manuscripts—the autograph, Vatican, BAV, vat. lat. 10936 and Vatican, BAV, Bonc. F 2—deliver the full text. Frequently printed in historical anthologies, the work enjoyed considerable success in the 16th century.

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HARTMUT BEYER

Pontano, Giovanni [Giovianus]

1429–1503. Italy. One of the most important authors of Neapolitan Humanism. Born in Cereeto di Spoleto, he settled in Naples in 1448, after entering the service of Alfonso the Magnanimous in 1447. There he was active in the chancery and diplomatic spheres and was tutor of Charles of Navarra and Alfonso duke of Calabria. In 1458 he became Counsellor of King Ferdinand, son of the Magnanimous, and from 1466 was his secretary. In 1474 he became President of the *Camera della Sommaria*, and in 1487 he became Secretary of State. Succeeding Antonio → Beccadelli, he led the *Porticus Antoniana*, which was later named after him, the Accademia Pontaniana.

His most important historical work is the Latin *De bello Neapolitano* (On the Neapolitan war),

revised ca 1499, in 6 books, which describes the war between Ferdinand of Aragon and John of Anjou (1458–65) for the succession to the throne of Naples. The autograph is Vienna, ÖNB, 3413, fols 1–145^r. It was published in 1509 by Pietro Summonte; there is no modern edition.

The dialogue *Actius* (1499, dedicated to Sanzaro, called *Actius Sincerus* in the Academy) charts the history of rhetoric and contains in the second part an *ars historica* (art of history), and treats the *ordo rerum* (order of arguments), the speeches and the description of the battles in the historical work.

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FULVIO DELLE DONNE

Pornier, Hans

ca 1355/7–1429/30. Germany. Shop-keeper in Braunschweig, from 1398 representative of the shop-keepers’ guild to the council of the old city (*Altstadtrat*), several times member of the municipal authorities as town treasurer. Pornier authored accounts of two pilgrimages to the Holy Land (1419) and Rome (1424), and one historical text, a Low German *Gedenkbuch* (Memorial Book), written in Low German prose from 1417 to 1426.

The *Gedenkbuch* combines official statements relating to the town administration with anecdotal material and private notes. Pornier clearly kept his record for private purposes as is stated at the beginning of the work: *Dit bok is myn unde nicht des rades* (this book belongs to me and not to the council). Two kinds of information can be gleaned from Pornier’s text. On the one hand he gives a clear description of the principles governing the work of the Braunschweig council in the late 14th and early 15th century; on the other, we are informed about his own social advancement, being of insignificant family-background, yet nevertheless working himself up to become an

influential member of the municipal authorities. Despite his matter-of-fact narrative style, Porner paints a lively picture of himself as a late Medieval social climber. This work survives in only one manuscript, Braunschweig, Stadtarchiv, B I 9, Bd. 12, Pap. 4^o.

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MARTIN PRZYBILSKI

Porphyry of Tyre

3rd century. Palestine, Greece, Rome. Greek philosopher, born in Palestine, important for his writings against Christianity. He was long thought to have written a chronicle that was a major source and inspiration for → Eusebius' *Chronicarum canones*. CROKE demonstrated conclusively that this chronicle never existed and that the Eusebian material in fact derives either from → Castor of Rhodes or Porphyry's *Contra Christianos*.

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RICHARD W. BURGESS

Pověst' vremennych lět

(Повесть временных лет, The Tale of Bygone Years / of Years and Seasons)
[Primary Chronicle, Nestor Chronicle]

early 12th century. Rus'. Chronicle compilation in Church Slavonic (Russian recension), the basic narrative source for the history of early Rus'. Written in Kiev between 1113 and 1116 during the first years of the reign of Vladimir Vsevolodovič Monomach. The complete text of the *Pověst' vremennych let*, which forms the initial part of later chronicle compilations, has survived in five main copies, the earliest of which are the → *Laurentian chronicle of 1377* and the → *Hypatian Chronicle* from the second quarter of the 15th century. There are two groups of witnesses, the "Laurentian" (including also the → Radziwill and

→ Academy copies, both dated to the end of the 15th century) and the "Hypatian" (including also the 16th-century Chlebnikov copy), reflecting different redactions of the text sometimes referred to as the "second" and "third" redaction. An unreliable late tradition ascribes the authorship of the *Pověst'* to Nestor, a monk from the Kievan Cave monastery and the author of hagiographic works. Another possible author is Sil'vestr, the abbot of the Kievan Vydubickij monastery; his scribal note indicating that he wrote a chronicle in 1116 is found in the Laurentian group of copies.

Structurally the *Pověst'* is divided into two unequal parts. The first lacks exact dates and is a sort of ethno-geographical introduction. The narrative begins with the division of land between the sons of Noah, derives the Slavs from Japhet and follows the earliest history of the Eastern Slavs up to the founding of Kiev by three brothers from the tribe of the Poljane and the imposition of a tribute to the Khazars on their descendants. The main body of the *Pověst'* displays an annalistic structure and covers the period to 1110 (Laurentian redaction) or 1117 (Hypatian redaction). As a starting point of the dated history of the "Russian land" the year 852 is chosen, the assumed beginning of the reign of the Byzantine emperor Michael III when the Rus' undertook their first military campaign to Constantinople. Both this date and all of the early chronology in the chronicle are the result of artificial calculation and are historically unreliable.

The key themes of the body of the text are the following: the history of the dynasty founded by Rjurik from the calling of the Varangian princes (862) up to the beginning of the reign of Vladimir Monomach in Kiev; the history of the conversion of Rus' to Christianity; and the struggle of the princes of the Rus' against the attacks of the nomadic people from the steppe, the Pečenegs and the Polovcy.

As a literary text the *Pověst'* is characterised by its variety both on the content and on the genre level, which is due to the various sources, both oral and written, original and translated, that were used in the compilation. Translated sources are most prominent in the oldest part of the chronicle (up to 945), which relies heavily on Byzantine chronography, especially the chronicle of → Georgios monachos [Hamartolos] (either directly or through the intermediary of the Chronograf), the *Chronographikon syntomon*

of → Nikephoros Patriarches, and the chronicle of → Ioannes Malalas. A particularly elaborate compilation on the basis of biblical, chronographical and apocryphal sources is the "Philosopher's speech", a synopsis of biblical history attributed to a Greek missionary and included into the narrative of prince Vladimir's conversion (986). The texts of Byzantine-Rus' treaties to be found in 907, 911, 944 and 971 are given in a translation from the Greek originals. The hypothetical "Tale of the translation of books into Slavonic", supposedly of West Slavonic origin, is considered to be the source of the information on the oldest history of the Slavs and the activities of St. Cyril and Methodius.

The history of the earliest princes of the Rus' (Oleg and Igor', Ol'ga, Svjatoslav, Vladimir) relies on oral tradition, especially that of the princely retinue. With the beginning of the 11th century, annalistic records appear, becoming more detailed as the century goes on. This annalistic structure is enriched by the inserted tales of the murder of the princes Boris and Gleb and the early history of the Kievan Cave monastery as well as by stories based on eyewitness accounts and personal reminiscences. One of the main sources was the Kievan noble Jan' Vyšatic, who contributed amongst others the story of how the actions of magicians in the Rostov land were suppressed (1071). The historical narrative in the *Pověst'* is interrupted by edificatory digressions and commentaries that concentrate on the providential content of the events. The events of Rus' history are often depicted in analogy to biblical and chronographical models.

A most intricate problem is how the chronologically complex and layered text of the *Pověst'* came into being. The widely accepted hypothesis of ŠACHMATOV sees the chronicle as the final link in a chain of chronicle compilations that ultimately goes back to the Oldest Kievan compilation of 1039. The most reliable link in this construction is the direct antecedent of the *Pověst'*, the so-called Initial Kievan compilation (Киевский Начальный Свод, *Kievskij Načal'nyj Svod*) dated to the 1090s and partly reflected in the "younger" redaction of the → *Novgorodian first Chronicle*. Earlier periods of the textual history are difficult to reconstruct and the stratification of the text still awaits elucidation. In this context the question of the various redactions of the *Pověst'* is also hotly debated.

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ALEXEI ALEXEEVICH GIPPIUS

Presbyter Bremensis

15th century. Germany. The "Priest in the diocese of Bremen" is the otherwise anonymous author of the *Chronicon Holsatiae*, written in Latin in 1448. Probably attached as confessor to the Benedictine nunnery of Itzehoe, he was a scribe to the counts of Holstein and had access to their documents.

His work consists of a short standard world history (chapters 1–15) and a larger history of Holstein (chapters 16–50), taking up where → Helmold of Bosau left off and continuing up until 1434. The matter is arranged dynastically; the focus is on the Rendsburg branch of the comital house of Schauenburg. His specific interest has been explained by disputes over succession at the time of writing. Though of questionable accuracy in matters of detail, the text is interesting for its language (its "bad Latin" under strong Low German influence) and the author's keen sense of questions of right, honour, and political piety. There are some vivid descriptions of current events, and an original version of the origins of the Saxons.

Besides its intrinsic value, as one of the few surviving chronicles of the region the *Chronicon Holsatiae* is a major source for the history of later medieval Holstein and Denmark and has been used as such continuously. It survives in one 15th century parchment (Copenhagen, Kongelige Bibliotek, Ny kgl. Samling 909 fol., fol. 1–46) and several paper manuscripts, as well as in a 16th century Low German translation (numerous

manuscripts). *Editio princeps* by Leibniz, Förster (Hanover 1698).

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JAN RÜDIGER

Presentation Miniatures

As used in the following discussion, the term presentation miniature represents a variant form of the → author portrait as found in medieval chronicle manuscripts. Following the pattern of presentation miniatures in general, where a person offers something to someone of higher rank, here the author offers his work to a dedicatee or a commissioner. In contrast to those miniatures showing the author at work, in the presentation miniature the creative process is no longer in progress, but is completed. Accordingly, the viewer's attention shifts from the author to the recipient of the work.

As with author portraits in general, one can rarely distinguish the precise context: whether they show the presentation of a chronicle or some other type of book. Moreover, it is difficult to determine if the presenting subject is the work's author or the scribe who copied it. In earlier forms of the presentation miniature, the recipient is generally a ruler, a spiritual dignitary or a saint. Later, increasingly members of the middle or lower nobility, princes, patrons and ladies appear as recipients. Since it is important that the viewer be able to distinguish whether the dedication is that of a living person or of a spiritual entity, in many cases a prologue enlightens the viewer or reader about what is presented in the miniature.

The simplest form of display consists of two persons. The most common composition shows the recipient in frontal or side view—seated or standing—turned toward the donor. The donor, usually the author, is approaching him with the book in his hand, often kneeling, in a posture of humility. The types of interiors and the number of people in the scene may vary considerably. Sometimes the size of the figures in the miniature differ to emphasize hierarchy; the image can

also be divided into two pages or two levels, so that the book has to be handed up to the recipient, but the basic pattern remains the same. The gist of the image is the representative character of the presentation ceremony. In the majority of cases it emphasizes the political and social importance of the recipient and displays his wisdom and erudition.

The form of composition considered the model or archetype for later presentation miniatures comes from Late Antiquity and early Christianity. One can, for example, find it well developed in Carolingian manuscript illuminations, such as the presentation miniature in Hrabanus Maurus' *De laudibus sanctae crucis* (Vatican, BAV, reg. lat. 124, ca 830 AD) and its numerous copies.

The oldest surviving copy of the → *Grandes Chroniques de France*, Paris, Bibliothèque Sainte-Geneviève, ms. 782, dated 1274, contains two presentation images. At the beginning of the text on fol. 1, the monk → Primat on the left, kneeling in his Benedictine habit, presents his book to the King Philipp III, enthroned at the right, in the large historiated initial "C" [Fig. 49]. The initial's tight framing generates a certain intimacy, whereas the large two-column miniature at fol. 326^v shows the official version of the ceremony [Fig. 50]. Here Philipp is still enthroned, but placed now on the left side of the picture; he holds a large scepter and is accompanied by his retinue. Primat, bareheaded, is also still kneeling humbly before him, but now on the right side. Close behind him stands Matthew of Vendôme, who has commissioned him to write the chronicles, followed by three other monks. Perhaps the most important difference between the two presentation miniatures is that in the second the book has not yet come into the king's hands. Instead, Primat holds it up and Matthew of Vendôme points to it with outstretched finger above the head of the kneeling Primat. His crozier forms a diagonal in front of their bodies and connects them visually into a single unit; moreover, they form the center of the picture. As HEDEMAN points out, the miniature illustrates the dominance of Matthew of Vendôme in his important role in the creation of this opus; the king of France is referred to as if in the second rank.

Paris, BnF, fr. 2608, dated about 1400, shows another version of the presentation of the *Grandes Chroniques de France*. On fol. 1 a Benedictine monk, probably Primat again, in a humble posture, offers his work to the Saints Louis and Denis,

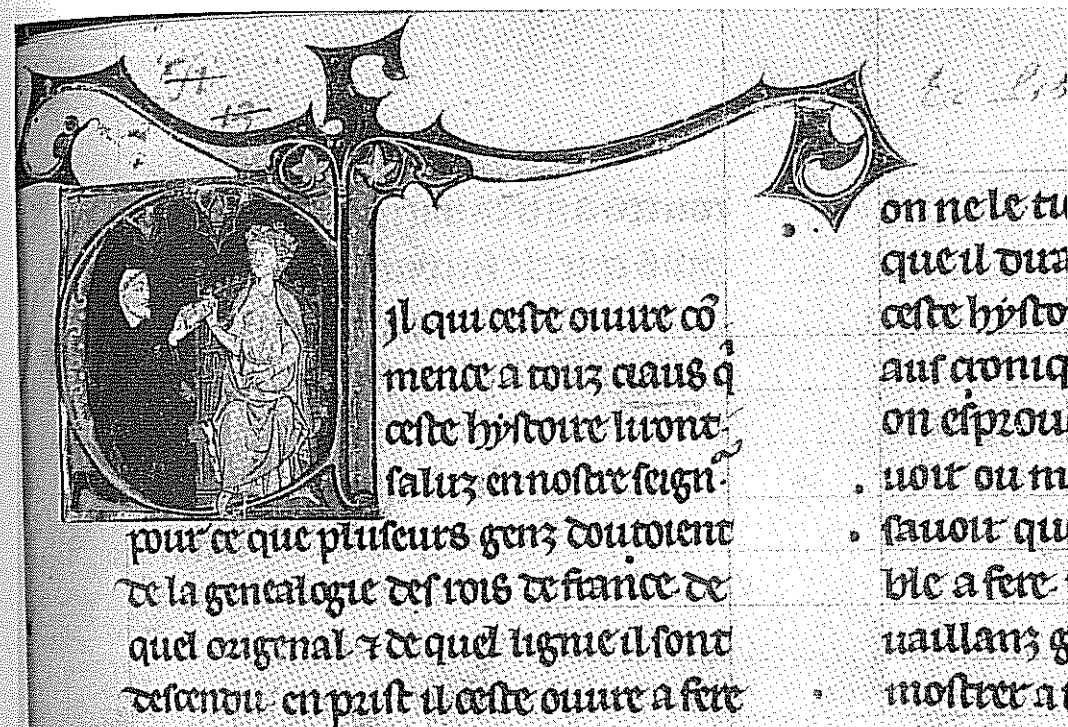


Fig. 49 Primat presenting his work to Philip III. Paris, Bibliothèque Sainte-Geneviève, ms. 782, fol. 1. © Bibliothèque Sainte-Geneviève, Paris.

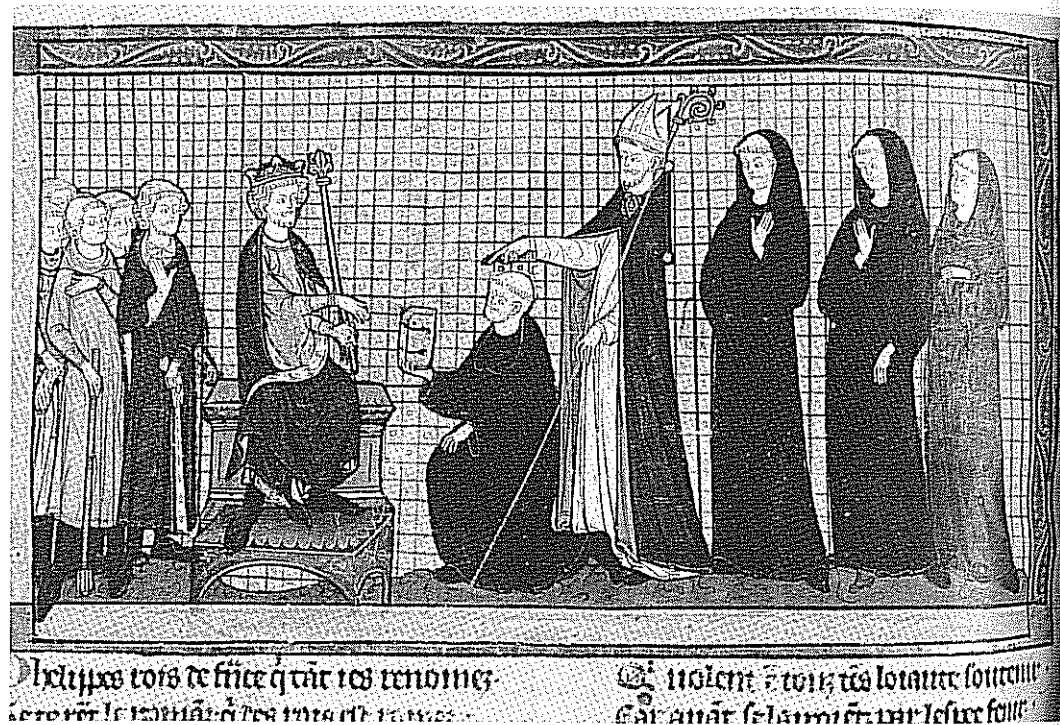


Fig. 50 Presentation ceremony: Primat presenting his work to Philip III, under the aegis of Matthew of Vendôme. Paris, Bibliothèque Sainte-Geneviève, ms. 782, fol. 326^v. © Bibliothèque Sainte-Geneviève, Paris.



Fig. 51 A monk, probably Primat, presents his work to Saints Louis and Denis. Paris, Bibliothèque Nationale de France, ms. fr. 2608, fol. 1.

characterized by their haloes and sitting side by side on a throne with a patterned cloth of honour on the left side [Fig. 51]. According to HEDEMAN, these two saints, most important for the French royal government, replace the king, Charles VI, who is nevertheless represented by his coat of arms in the bottom of the page.

In the course of the late Middle Ages presentation miniatures acquire an increasingly narrative character. Sometimes they even form the background of complex scenic miniatures. In particular they became quite fashionable at the Burgundian court around the middle of the 15th century. The most famous of them is the only known miniature by the painter Rogier van der Weyden, fol. 1 from the *Chroniques de Hainaut* of Jean → Wauquelin (Brussels, KBR, ms. 9242), painted in 1448. In an extraordinarily elaborate manner, Van der Weyden has depicted the presentation of the book to Philip the Good, Duke of Burgundy wearing characteristic black dress, with the chain from the Order of the Golden Fleece around his neck. Philip stands under a canopy, accompanied by his son Charles (later known as Charles the Bold) and his counsellors, the Chancellor Rolin and the Bishop of Tournai Jean Chevrot recognizable by realistic portraiture and significant clothes. KÖNIG uses this miniature to outline the paradox of the historical moment of the dedication: because a book was not delivered without the presentation miniature, the artist has to imagine the ceremony in advance. Therefore the reality of the image is not the reality of the ceremony.

With the emergence of printing, the display of presentation miniatures becomes less important. In the course of the 16th century the rise of printing leads to a devaluation of the individual specimen of a codex, and thus makes a dedication superfluous; instead dedication texts with the arms or the image of the recipient are often inserted.

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KATHRIN GIOGOLI

Primary History of Armenia

7th century? Armenia. A brief, heterogeneous, and anonymous prose text in Armenian that deals with the origin of the Armenian nation and the Arsacid dynasty. The first chapter describes the mythological deeds of Hayk', eponymous ancestor of the Armenian people, and of his successors. The second depicts the rise and establishment of the Arsacid dynasty in Armenia, ending with two lists of the Parthians and Armenian kings.

The *Primary History* was the first of two self-contained sections preceding a version of the *History* attributed to → Sebēos which were published by T. MIHRDATEAN in 1851 from a manuscript that is now lost. The second section combines an account of the origin of the Mamikonean clan and a chronological sketch of Byzantine and Persian kings down to the end of Sasanian rule. The *Primary History* appears to be a patchwork, produced by a compiler who gathered unconnected materials from various sources, including archival documents of doubtful authenticity and the now-lost work of the obscure chronicler Mar Abas. This legendary account of the origin of the Armenian nation is also found in the later *History* of → Movsēs Xorenac'i, where the figure of Mar Abas receives more extensive treatment. The dating of the *Primary History* is extremely problematic and cannot be established with certainty given the present knowledge of the Armenian sources.

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EMILIO BONFIGLIO

1234

1235

Primat

13th century. France. A monk of the Benedictine Abbey of St. Denis, North of Paris, Primat composed two historical accounts focussed on France and its royalty, one in Old French, the other Latin.

The *Roman des rois* consists of various extracts translated by Primat from several Latin chronicles, using as his main source the compilation found in Paris, BnF, lat. 5925, which contains, among other texts, → Aimon of Fleury's *De gestis regum Francorum*, Einhard's *Vita Karoli Magni*, and a version of → Pseudo-Turpin's chronicle. To fill the numerous gaps in his compilation, Primat translates extracts taken from other chronicles that he finds in his abbey's collections, including the → *Annales Bertiniani*, → William of Jumièges' *Historia Normannorum*, and even fictitious accounts such as of Charlemagne's journey to Jerusalem and Constantinople. Extant in Paris, Bibliothèque Sainte-Geneviève, ms. 782, Primat's *Roman des rois* was offered to King Philip III in 1274 and it soon gave rise to a vast series of developments and continuations that reshaped Primat's work into what would ultimately become the → *Grandes Chroniques de France*.

Primat's Latin chronicle, presumably a continuation of Gilon de Reims' history of France from the Trojan origins to 1250, provides an extremely detailed account of the reigns of kings Louis IX and Philip III. The Latin version is now lost, but most of the text has survived in → Jean de Vignay's French translation of the late 1320s or 1330s.

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LAURENT BRUN

Priscus of Panium

fl. 448–71. Byzantium. Priscus was one of the most important Roman historians of the 5th century. According to the *Suda*, a Byzantine encyclopedia of the 10th century, he originated

from the city of Panium in Thrace (today European Turkey). Some historical sources call him *rhetor* or *sophistes* suggesting that he has received a rhetorical education as was customary in his time.

The first definitively-dated event of his life is his diplomatic mission of the year 448. In the service of the Eastern Roman Emperor Theodosius II (408–50), Priscus travelled together with his patron and friend Maximus to the court of Attila, the ruler of the Huns. Apparently the mission succeeded because both parties agreed upon a peace. In 453 Priscus travelled to Damascus, again together with Maximus, to open diplomatic negotiations with the Arabs. After the death of Maximus in 453, Priscus went to Alexandria where he was involved in theological controversies. Later, under the reign of Emperor Marcianus (450–57), Priscus became counsellor of the famous *magister officiorum* Euphemius. His diplomatic journey to Rome, where he met a Frankish pretender to the throne, can not be dated.

Priscus' history, bearing the title *Ἱστορία Βυζαντιακή καὶ τὰ κατ' Ἀττήλαν* (Byzantine history and the mission to Attila), was probably composed after the author's retirement. Only 68 longer fragments have been preserved. The text was divided into eight books, but we know neither the historical starting point nor the end. The last text fragment deals with events of the year 471. On the assumption that the continuation of → Malchus of Philadelphia begins in 473, modern scholars agreed that the *Historia Byzantinake* might originally have ended one year before. Despite the poor textual tradition, the work is a historical source of great importance, offering balanced information about the Byzantine policy relating to the Goths and the Huns. As a result, it was often cited by such later historians as → Procopius of Caesarea, → Ioannes Malalas or → Theophanes Confessor, despite the fact that Priscus apparently was not a Christian. In particular, Priscus' detailed report on his stay at the court of Attila is a uniquely valuable document.

Most of the fragments have come down in the *Excerpta de legationibus* initiated by the Emperor → Konstantinus VII Porphyrogenetus. The manuscripts of greatest value for Priscus' text are Brussels, KBR, cod. 11301–16 and 11317–21; Vatican, BAV, cod. palat. gr. 413 and 411; and Munich, BSB, cod. gr. 267 and 185; all of these are from the 16th century.

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LARS MARTIN HOFFMANN

Procopius of Caesarea

ca 500–ca 565. Palestine. Procopius, who takes his cognomen from his native city of Caesarea Maritima, was a historian par excellence, of enormous importance for the Byzantine traditions of historiography and chronography. Procopius was born about the end of the fifth century as member of the upper-class. Around 530, after completing studies in rhetoric and law, he assumed a position as lawyer (assessor) to General Belisarius, the *magister militum* in the east of the Roman Empire. When Belisarius was recalled by the Emperor Justinian I (527–65) in 542, Procopius disappeared from sight. Perhaps two quotations in → Ioannes Malalas and → John of Nikiu could be associated with him, which suggest he was prefect of Constantinople in 562. On the other hand, he makes no mention of the so-called *eternal peace* between Byzantium and Persia of 562, which may mean he had stopped writing by this time.

Procopius wrote two historical works of importance. His *History of the Wars* in four books, which he himself referred to as Ὑπὲρ τῶν πολέμων (About the wars) was composed in accordance with the rules of antique literary traditions and refers to the wars of Justinian I against the Per-

sians, the Vandals and the Goths which took place between 530 and 553. It may be that Procopius began writing during these years. He himself was an eyewitness to the events until 542, but must have drawn his information about the second half of the period from other observers. We have about 21 manuscripts of *Hyper ton polemon*. The most important are: Vatican, BAV, cod. gr. 152, cod. gr. 1001 and cod. Ottobon. gr. 82; and Paris, BnF, cod. gr. 1702, all of which are 14th century.

The second work is the so-called *Secret History* (Προκοπίου Ἀνέκδοτα), a vituperative attack against Justinian and his wife Theodora. It is "secret" because, of course, it was impossible to publish this text during the Emperors' lifetime. It bears witness to the hatred of the Byzantine senatorial class against the "newcomer" Justinian. The *Secret History* is known from fourteen manuscripts, of which three are particularly important: Vatican, BAV, cod. gr. 1001; Paris, BnF, cod. Suppl. gr. 1185; and Milan, Biblioteca Ambrosiana, cod. G 14 sup (Martini-Bassi 383), all 14th century.

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LARS MARTIN HOFFMANN

Progress of King Edward I in His Invasion of Scotland

15th century. Scotland and England. A brief account in English and Anglo-Norman versions of how Edward I *conquered and serchid the kingdom of Scotland... in xxj wekys*, beginning in March 1296 after John Balliol, whom he had placed on the Scottish throne, refused to comply with his demands. The author tells of Edward's day-by-

day itinerary during the invasion. The English version survives in one 15th-century manuscript (Cambridge, UL, ms. Mm.3.29, fol. 38^a–40^b), and three 16th–17th-century transcripts (BL, Additional ms. 5758; BL, Harley ms. 1309; Oxford, Bodleian Library, Ashmolems. 865 [SC 7479]). The Bodleian summary catalogue erroneously identifies the king as Edward III. NICOLAS believes that the Anglo-Norman version, surviving in BL, Cotton Domitian ms. xviii, may have been the original from which the English was translated.

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EDWARD DONALD KENNEDY

Prokop of Prague

ca 1400–83. Bohemia. Bachelor of Arts, wealthy citizen of Prague, chancellor of New Town of Prague. In 1452 he lectured at university. He started writing several historical works in Czech and Latin, but all of them are unfinished. His *Nová kronika* (New Chronicle) was probably planned as the history of Bohemia from its beginnings up to his times. Only two fragments written in Old Czech verse exist (2 pages; sole manuscript, Brno, Moravský zemský archiv, Mk 20). *Zlomky rýmované kroniky české 1419–1420* (fragments of the rhymed Czech Chronicle) was written in Old Czech verse in 1458 and deals with the beginnings of Hussitism (sole manuscript, Třeboň, Státní oblastní archiv, A 16). *Veršované letopisy* (rhymed annals) was composed in Old Czech verse in 1413–22 and contains information about the beginnings and reasons of Hussitism (sole manuscript, Prague, Knihovna Národního muzea, V E 89; 3 fol.). In his Latin Chronicle in prose, written ca 1476 (sole manuscript, Třeboň, Státní oblastní archiv, A 16, 4 fol.), he contrasts the florescence of the Czech kingdom under Charles IV with the consequences of the first revolutionary events.

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MARIE BLÁHOVÁ

Prosaiska Krönikan
(Prose Chronicle)

15th century. Sweden. A Swedish vernacular chronicle, preserved in Stockholm, Kungliga Biblioteket, cod. D 4, together with → *Lilla rimkrönikan*, both probably written at the initiative of King Karl Knutsson. The anonymous expresses Karl's ambitions author in various ways, seeking to document Sweden's supremacy over the other Scandinavian countries. To this end he links Swedish history to the Old Testament and later relates the story of a Gothic emigration from Sweden. This theory originates in → Jordanes' *History of the Goths* (Jordanes is referred to as bishop Ardan), and was already known in Sweden (it is mentioned for instance in → *Gutasagan*), but it became far more widely known in the later Middle Ages at a time when it served national interests. The assumed links with the Goths are worked out in greater detail in → Ericus Olai's *Chronica regni Gothorum*.

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OLLE FERM

Prosarelation über die Kölner

Unruhen

(Prose narration of the disturbances in Cologne)

1483. Germany. Anonymous chronicle of an urban conflict, in German vernacular. The *Prosarelation* is an official account of the riots in Cologne against the town council in the years 1481–82, which were initiated by prominent guild members. The author sides firmly with the council and his language, especially the formula of chronology, is modelled on official town documents which he occasionally inserts in his text. Since the author mentions the feast of thanks for the end of the riots on 19 February 1483, it must have been written after that. In all three manuscripts the text ends abruptly. It is found in Cologne, StA, A II, 110 and A II, 91 and in Bonn, UB & LB, S 463, the latter with a short addition.

See also → *Reimchronik über die Kölner Unruhen*.

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ALHEYDIS PLASSMANN

Prose Brut, Anglo-Norman

13th and 14th century. England. In its different versions in Anglo-Norman, Latin, and English, the *Prose Brut* chronicle became the most popular secular, vernacular work of the late Middle Ages in England. Over fifty Anglo-Norman manuscripts survive. The Oldest Version of the Anglo-Norman *Prose Brut* (e.g., London, BL, add. ms. 35092), running from the fall of Troy to the death of Henry III in 1272, appears to have been composed during the reign of Edward I in the north of England, perhaps Lincolnshire, by an author with access to a good, probably monastic, library, but with a baronial audience firmly in mind. It synthesizes → Geoffrey of Monmouth, → Wace, Geffrei → Gaimar, clerical sources including a close analogue of the → *Barlings and Hagneby*

Chronicles, hagiographic materials, and legendary matter (notably that of Havelok the Dane). But rather than invoking its sources as authorities, the chronicle presents itself as unmediated truth, the entire history of Britain in a series of concise, exemplary episodes well suited for reading aloud, with lessons relevant to contemporary life. The *Prose Brut* celebrates Arthur as an ideal king, as much for his attentiveness to his baronage as for his triumphs in battle. His life constitutes the central episode of the Oldest Version, and it became the most widespread Arthurian narrative of medieval England. Modest and pragmatic in perspective as it is, the *Brut* also offers an optimistic reading of British history as one of essentially unbroken heritage. It goes so far to minimize dynastic disjunction that it not only downplays the Roman occupation of Britain (as in Geoffrey of Monmouth) and justifies the Norman Conquest as the overthrow of the usurper Harold, but even eliminates the story of Cadwallader and the ruin of the Britons.

The Oldest Version was soon updated with prologues and continuations. Two major groups of such Anglo-Norman expansions survive, known as the Short and Long Versions. They share a continuation to 1307 based on → Pierre de Langtoft but provide different continuations to 1333 or 1334. The Short Version (e.g., Oxford, Bodleian Library, ms. Rawl. D 329) often includes as a prologue the poem → *Des Grantz Geanz*, which accounts for the presence of giants whom Aeneas's descendant Brut finds in England by explaining that they were the offspring of the princess Albine and her sisters, exiled for plotting to kill their royal husbands. The Long Version (e.g., London, BL, Cotton Cleopatra ms. D.iii) represents a more thoroughgoing revision, with rewording throughout the text and the addition of prophecies of Merlin derived from the *Prophecy of the Six Kings*. It displays a certain interest in regicide: the murderous sisters of its prose prologue succeed in their plot, King John dies of poison rather than illness, and Edward II is murdered by sodomy with a hot poker, in what appears to be one of the earliest instances of this horrendous story. It was this version of the *Prose Brut* that was translated into English. Despite its significance for the study of Arthurian tradition, late-medieval understandings of British history, and contemporary thought on society and government, the *Prose Brut* has been little studied, and much basic work remains to be done.

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JULIA MARVIN

Prose Brut, English

late 14th century? England. The most prolific Middle English text after the Wycliffite Bible, the Middle English *Prose Brut* (named for Brutus, Trojan founder of Britain) chronicles kings' reigns from legendary Albion and ancient Britain through Anglo-Saxon, Anglo-Norman, Plantagenet, and (in continuations) Lancastrian and Yorkist monarchs. The first version of the Middle English *Prose Brut*, the Common Version (CV) to 1333, was anonymously translated from the Long Version of the Anglo-Norman → *Prose Brut*.

At least 180 manuscripts are extant. The earliest manuscripts, among them Oxford, Bodleian Library, ms. Rawl. B 171, were copied ca 1400. Dialect s suggest a Hereford origin. Most manuscripts were copied in the 15th or early 16th century and show, in scribal dialects or marks of ownership, geographical diversity throughout England, Scotland, and Wales. The extraordinarily wide readership included nobles, gentry, merchants, and guildsmen; secular and religious; men and women.

Nomenclature suggested by BRIE and refined by MATHESON recognizes a Common Version to 1333, with continuations to 1377, to 1419, to 1430, and to 1461; an Extended Version (EV) to 1377 and to 1419; an Abbreviated Version (AV) to 1419; and Peculiar Versions (PV) which comprise nearly one-third of the manuscript corpus. In 1435 John Mandeville, rector of Burnham Thorpe in Norfolk, made an independent CV-1333 translation. William → Caxton may have written the CV continuation from 1419 to 1461 printed in his

Chronicles of England (1480), the *editio princeps*. Six editions were printed before 1500; by 1528 there were thirteen. The entire work is written in prose, except for sporadic poems including a verse translation of → *Des Grantz Geanz*, a poem on Edward III's Battle of Halidon Hill original to the Mandeville translation, and the poem "The Siege of Rouen" by John Page. The text is organized by chapters, often numbered with headings.

Noteworthy illuminated manuscripts are Cambridge, Trinity College, ms. 0.9.1; Chapel Hill, Robert Heyneman ms.; Lambeth Palace Library, ms. 6; Bodleian Library, ms. Laud misc. 733. A newly-discovered manuscript, formerly owned by W.A. Foyle, is Hanover NH, Dartmouth College Library, Rauner Special Collections Library codex manuscript 003183, a unique AV recension with roots in an EV:A source.

The chronicle developed beyond the CV-1333 as compilers updated and altered their histories. Latin chronicle material (including continuations of → Higden's *Polychronicon*) by Adam → Murimuth and → John of Reading, among others, probably informed the CV-1377 continuation, which often concludes with a eulogy of Edward III. Either this CV-1377 or the EV-1377 adds from → Geoffrey of Monmouth the story, not found in the Anglo-Norman source of the CV-1333, of Cadwalader, the final king of Britain who ends his days in papal Rome at the behest of an angelic vision. Another text interpolated into the CV-1377 is a 1326 letter from Queen Isabella to citizens of London, translated possibly from the Anglo-Norman *Prose Brut*, Short Version. The EV-1377 and EV-1419 take material from the → *Short English Metrical Chronicle* to expand early parts of the text, in particular the narrative of Albina and her sisters' exile to Albion, their sexual activities with demons, and their giant progeny. The CV-1430 includes Page's *The Siege of Rouen*, and the CV-1461 is based in part on → London Chronicles. A separate continuation to 1461 is related to Caxton's *Polychronicon* and features a final addition attributed (erroneously) to → John Warkworth. Some PV texts compile the *Prose Brut* with chronicles including that of → Robert of Gloucester (e.g., the → *Prose Chronicle in College of Arms Arundel* 58) or with hagiographical or literary works (e.g., Havelok and Arthurian romance in Lambeth, ms. 84). Many 15th-century readers learned from *Prose Brut* manuscripts the historical narratives of Lear, Arthur, Richard II, Henry IV, and the tennis-ball diplomacy of Henry V,

and these manuscripts comprise a rich resource for study of late medieval attitudes toward English national history.

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ELIZABETH BRYAN

Prose Brut, Latin

14th and 15th centuries. England. The title Latin Prose *Brut* refers to several different chronicles. Often beginning with an account of Albina and of Brutus and his descendants and continuing through the Anglo-Saxon and post-Conquest period to the 14th or 15th century, the Latin *Bruts* have a complex textual history. They are adaptations of Latin and vernacular national chronicles, often for monastic audiences, and their frequently secular sources reflect the late-medieval decline in monastic historiography. They also served political ends, for example as Lancastrian propaganda (MARX) and as support for royal and baronial genealogies (GIFFEN). Definitional issues and textual variations vex scholars, and only extracts have been edited. Chronicles described as Latin *Bruts* survive in at least six versions in twenty-six manuscripts.

One fragmentary version known only in BL, Harley ms. 941 consists of the "Syrian" Albina prologue, a myth explaining the presence of giants in Albion. It is a unique 14th-century Latin prose adaptation of the Anglo-Norman verse → *Des Grantz Geanz*. A "Greek" version of the Albina prologue is also interpolated into the 14th-century → *Eulogium historiarum* in BL, Cotton Galba ms. E.vii, which Matheson includes among Latin Brut manuscripts; but the prologue is the only feature

of this manuscript that warrants its being classified as a Latin prose *Brut*.

Another version begins with the "Greek" version of the Albina story and covers the period from Brutus to 1066. It is found in four manuscripts: Reigate, Parish Church of St. Mary, Cranston Library, Item 1117; Oxford, Magdalen College, ms. 200; London, Lambeth Palace Library, ms. 99; and BL, Cotton Julius ms. B.iii. This version concludes with the → *Chronicon anonymi Cantuariensis*, beginning with 1346 and ending in 1362 (Magdalen), 1365 (Cranston), and 1367 (Lambeth, Cotton). Based upon an Anglo-Norman → Prose *Brut* (Short Version), this class omits Merlin's prophecies and the account of the last British king Cadwallader. As MATHESON points out, a marginal note attributes the Cottonian manuscript to William Rede, bishop of Chichester (1368–85). The Cranston manuscript has not been included in earlier lists of this version of the Latin prose *Brut*.

Another Latin Prose *Brut* translated from an Anglo-Norman *Brut* is found in Longleat House, ms. 55 (*Liber Rubeus Bathoniae*) along with the English verse chronicle → *Arthur*.

A still different Latin *Brut* often begins with a different "Greek" version of the Albina story or at times simply with the story of Brutus. Its manuscripts indicate a complex relation to the English → Prose *Brut*. Its fullest form covers the period from Albina to the murder of James I of Scotland in 1437. Whether part compilation, part translation (MATHESON), or original compilation influenced by an English Prose *Brut* (KENNEDY), this version often includes a genealogy from Jupiter to Brutus; a narrative from Brutus to Cadwallader ultimately derived from → Geoffrey of Monmouth; an account of Joseph of Arimathea's arrival in Britain with vials of Christ's blood and sweat, drawn ultimately from → John of Glastonbury's chronicle of Glastonbury Abbey; a full account of the Anglo-Saxon heptarchy; a narrative from Alfred to Edward III derived from a *Polychronicon* continuation (s.v., → Higden, Ranulf); and a final narrative from Richard II to the death of James I in 1437. The version of the English Prose *Brut* once known as *Davies's Chronicle* and recently edited in part by MARX was influenced by this version.

KINGSFORD divided this version into two groups. The first group consists of those with a fuller account of HENRY V's reign: manuscripts

BL, Lansdowne ms. 212 and Harley ms. 3884; Oxford, Bodleian Library, ms. Rawl. B 169; Oxford, St. John's College, ms. 78; Cambridge, Corpus Christi College, ms. 311; and probably Cambridge, Gonville and Caius College, ms. 72, said in the College's manuscript catalogue to be a copy of CCC 311. Cotton Viteflius D.xii, destroyed in the Cottonian fire in 1731, seems to have belonged to this group as well. Some manuscript with the longer account of Henry V was translated into the English chronicle known as → *New Cronicylys... of the Gestys of the Kynge of England*.

The second group has a shorter account of the life of Henry and consists of Oxford, Bodleian Library, ms. Rawl. B 147, B 195 and C 398; BL, Cotton Domitian ms. iv; London, College of Arms, Arundel 5; and San Marino, CA, Huntington Library, HM 48570, a manuscript that, KENNEDY observes, had been omitted from earlier lists of Latin *Bruts*, and that is similar to Domitian iv in that both omit the Albina prologue and the account of Joseph of Arimathea and have longer accounts of King Arthur than the other Latin *Bruts* in this group. The account of 1399–1437 in a historical miscellany, San Marino, CA, Huntington Library, HM 19960, is drawn from this Latin *Brut* with the shorter account of the life of Henry. This manuscript also includes in its earlier folios some material from the early part of this *Brut*. As LUXFORD has pointed out, Cambridge, Trinity College, R.7.13, a recently discovered manuscript with a local monastic (Sherborne) continuation, and BL, Harley ms. 3906 belong to this group with the shorter version of the life of Henry but include only material from 1377 to 1437. Material from earlier years is derived from sources that were common to the Latin *Bruts*. Oxford, Bodleian, ms. Rawl. C 234 (the Godstow Chronicle) is an oddity since it combines sections of the Latin *Brut* with a universal chronicle, and although generally presenting an abbreviated life of Henry V, it gives a fuller account for the years 1415–21. It breaks off before the end of Henry's reign. Thomas Hearne included it as an appendix to his 1716 edition of William Roper's life of Thomas → More.

Titus Livius Frulovisi used the version with the fuller account of Henry's life as a source for his *Vita Henrici Quinti*, a biography written under the patronage of Henry's brother, Humphrey, duke of Gloucester (see → Lives of Henry V); this supports MARX's argument for Lancastrian bias in the Latin *Bruts*. The author of this *Brut*, according to New York, Columbia University

Library, Plimpton ms. 261, a manuscript of the *New Cronicylys*, which has the long life of Henry V, and Rawlinson C. 398, which has the short life of Henry V, is Richard Rede. It is unknown if he is any relation to the William Rede, bishop of Chichester, mentioned in the quite different *Brut* in Julius B.iii.

Two other texts referred to as Latin *Bruts* are different from the chronicles above: Offler describes as a *Brut* the *Historia Angliae* from Brutus to 1347 in Durham, Cathedral Library, B II 35; another copy of this (with a continuation in another hand to 1348), unknown to Offler, is found in BL, Cotton Vitellius ms. A.xx. Giffin describes as a Latin *Brut* a short chronicle in Chicago, UL, ms. 224 (Wigmore Abbey manuscript) that emphasizes Welsh history.

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EDWARD DONALD KENNEDY

PETER LARKIN

Prose Chronicle in College of Arms Arundel 58

ca 1448. England. An unedited copy of → Robert of Gloucester's *Metrical Chronicle* in London, College of Arms, Arundel ms. 58 with numerous verse and prose interpolations drawn from both

romance and chronicle sources. The Arundel manuscript contains the first recension of Robert of Gloucester with numerous scribal additions. Throughout the *Brut* section these additions tend to be in octosyllabic couplets, with extensive Arthurian material including a complete sword in the stone scene and an expanded campaign against Rome. A brief passage translated from → Geoffrey of Monmouth's *Historia* directs the reader to → William of Malmesbury and → Henry of Huntingdon for information on the Anglo-Saxons, and accordingly the manuscript includes lengthy prose interpolations translated from both authorities. Interpolations are generally treated as additions to the text, rather than competing narratives. During Robert's account of the origins of British Christianity, for example, the manuscript adds *And for as much as we spekeþ her of christendom / A litel in prose y wole reherce hogh al þer furst com* (And since we speak here of Christendom, I will explain in a bit of prose how all first came there, fol. 90^r), followed by a lengthy account of the foundation of Glastonbury Abbey by Joseph of Arimathea. Other interpolations include an account of the reign of King Alfred, the verse romance Richard Coeur de Lyon, and a prose continuation beyond Robert's original to 1332.

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RICHARD MOLL

Prose Chronicle of Early British Kings

14th century. England. Anglo-Norman prose chronicle. The short unedited text begins during the reign of Osbrith, king of Northumberland, and continues to Edward I. The only extant copy (Cambridge, UL, Dd.10.32, fol. 63^r–82^r) immediately follows a Latin text of → Geoffrey of Monmouth's *Historia* in a different hand. The text has some affinity with the Anglo-Norman → *Prose Brut* chronicles, such as its inclusion of the Buern Bucecarle narrative, but is independent of them. It includes Edmund's battle with the Danes where *fu seynt Edmund martirize cum lestoire dist plus pleynement* (Saint Edmund was martyred, as the history tells more fully, fol. 64^r), but the sources have not yet been discovered.

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RICHARD MOLL

Prose Chronicle of the Kings of England

12th-century. England. Anglo-Norman prose translation of a Latin *genealogia*, surviving in a late 13th or early 14th-century copy. An early example of history in the vernacular, composed after Richard I had left for Jerusalem, this translation challenges the notion that French or Anglo-Norman prose historical writing emerged only in the 13th century. When copied a century later, a continuation to Henry III, also in Anglo-Norman, was added. The *genealogia* focuses on Edward the Confessor whereas the continuation begins with England's being divided into five kingdoms until united under Egbert. The lively style of the continuation ends with the death of Cnut after which it becomes an enumeration of lengths of reigns to Henry III, sometimes including the manner of death and place of burial. The *Prose Chronicle* is found in Cambridge, UL, Ee.1.1, a Benedictine compilation and a chance survival amongst legal treatises of the monastery of Luffield. See also → Genealogical Chronicles in Anglo-Norman.

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GAYNOR BOWMAN

Prosper of Aquitaine [Prosper Tiro]

ca 390–post 455. Gaul (France). Prosper first entered the stage of history in 427 as correspondent and supporter of → Augustine in the 'Semi-Pelagian' controversy, living in Marseille or its environs. In 433 he composed his *Epitoma chronicōn* (title given by MOMMSEN), a Latin continuation of → Jerome's *Chronici canones*. Instead of attaching his continuation to the end of a complete text of Jerome, he composed his own epitome of that work to take its place, mak-

ing a few additions, particularly at the beginning. This continuation he extended himself in 445 and again in 455, the latter edition involving extensive revision to earlier material. At some point soon after he also revised his continuation of 455 without continuing it further. Pace MOMMSEN, who is followed by MUHLBERGER, there is no evidence for an edition of 451. It is still often held that Prosper worked in Rome for Pope Leo the Great, but there is no credible evidence for any connection to Leo. Errors in the chronicle indicate that Prosper could not have been in Rome at the time of the events he narrates.

Prosper's chronicle was recommended, along with that of → Marcellinus, by → Cassiodorus in his *Institutes*, and it was the most popular and well-known of all the late antique chronicles, surviving today in over eighty manuscripts, most of the 15th century or later. The manuscript tradition of the chronicle is complicated. (The sigla used in what follows are those of MOMMSEN's edition.)

ZXFP and AOR are witnesses to the edition of 445, of which the former are more accurate (Z: Madrid, Biblioteca Complutense, ms. 134, 13th century; X: Limoges, BM, 1 (first part), 12th century; F: Leiden, UB, sca. 14, 9th century; P: Florence, BML, Plut. 67, 15th century; A: five manuscripts; O: El Escorial, RMSL, R.II.18, 8th century; R: two manuscripts).

MY and CD are witnesses to two different Prosperian editions of 455 (M: Florence, BML, Plut. 65, 10th century; Y: Limoges, BM, 1 (second part), 12th century; C: Brussels, KBR, 5169, 9th century; D: London, BL, 16974, 10th century).

HB are two different mixed redactions that combine elements from MY and the parent of AOR (H: Copenhagen, Kongelige Bibliotek, GKS 454 2^o, 12th century; B: Brussels, KBR, 1794, 10th century).

V is an epitome that derives from a mixed redaction like those found in HB (V: Vatican, BAV, regin. lat. 2077, 6th century).

Even though they are witnesses to the final edition, only MYH preserve evidence of the edition of 433.

Both the 445 and 455 editions were later continued by other hands. Among the most important continuations are the → *Consularia Hafniensia*, preserved in H, and the chronicle of → Victor of Tunnuna, preserved primarily in Z.

Other continuations include the *Continuatio Alcobaciensis*, preserved in X and Z, extending from 446 to 455 plus *supputatio* (African); the

Continuatio Ovetensis, preserved in O, extending from 446 to 451; the *Continuatio Reichenaviensis* (closely related to *Ovetensis*), preserved in Paris, BnF, lat. 4860 (10th century) and Augsburg, SB & StB, 2^o cod. 223 (15th century), extending from 446 to 457; the *Continuatio Matritensis*, preserved in Z, with an emperor list down to 462; and the *Continuatio Vaticana*, preserved in V, covering 456 to 466 and an emperor list to Anastasius.

The first partial edition of the chronicle (379–445) was by BONINO MOMBRIZIO (Milan 1475) as a continuation of his *editio princeps* of Jerome's translation of → Eusebius. The complete work was first printed by PHILIPPE LABBÉ (Paris 1657) from a now lost Speyer manuscript (to 455), given the siglum L in MOMMSEN's edition. The only modern edition (MOMMSEN's) is marred by the editor's belief that Prosper did no reworking, and his consequent failure to publish different texts for the different editions.

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RICHARD W. BURGESS

Psellos, Michael [Konstantinos]

1018–after 1081. Byzantium. A polymath, court advisor, teacher, and author of numerous Greek works, he is widely regarded as one of the greatest Byzantine intellectuals and writers. Born in Constantinople, Michael Psellos quickly gained a successful career in the civil administration and later the position of "Consul of the Philosophers" at the school of philosophy newly established by

Constantine IX. However, because of court instability he left Constantinople in 1054 for Bithynian Mt. Olympos, where he became a monk and exchanged his baptismal name of Konstantinos for Michael. He returned to the capital shortly thereafter and resumed his place at court as an imperial adviser. During the reign of Michael VII Doukas (r. 1071–78) he seems to have left Constantinople again, and the remainder of his life remains vague. It is possible that he retired again to a monastery.

Michael Psellos' literary output is immense and includes numerous letters, poems, and orations, as well as a variety of philosophical and theological works. His most important historical work is the *Χρονογραφία* (*Chronographia*), which covers the years 976–1078 and provides inside analysis of the imperial rulers from Basil II to Michael VII. It is divided into seven books, each recounting the life and character of one or more imperial ruler. This scheme follows that of his predecessors like Joseph → Genesisios or → Leo the Deacon. A note in the preface indicates that the original composition ended with the proclamation of Constantine X Doukas; this section was finished before 1063. A second section that brought the work up-to-date was added sometime during reign of Michael VII, Psellos' student and protégé. The *Chronographia* presents an engrossing narrative that is driven by deep character and psychological descriptions and evaluations. Individual deeds are representative of a ruler's overall character, and Psellos presents both good and bad models from which his pupil Michael VII could learn. Throughout, Psellos inserts himself into the narrative as a character and agent, and the *Chronographia* often appears to be equally autobiographical.

Despite its current popularity, the *Chronographia* was published for the first time only in 1874 by C. SATHAS, who used the single complete copy: Paris, BnF, gr. 1712 (13th century). The only other notable fragment contains the ending of the text and is preserved at Mt. Sinai, Μονή της αγίας Αικατερίνης, Sinit. gr. 1117 (482), fols. 277^v–279^v (14th century).

Sinit. gr. 1117 also transmits another historical work under the name of Michael Psellos. This *Ἱστορία σύντομος* (Short History) offers short sketches of the lives of Roman rulers from Romulus until Basil II. W.J. AERTS questioned Psellos' authorship, while others (e.g., LJUBARSKIJ) have

accepted it as genuine. It remains a minor work especially in comparison to the *Chronographia*.

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MATTHEW R. LOOTENS

Pskov Chronicles

[Псковские летописи]

15th–17th century. Russia. A group of chronicles in Church Slavonic (Russian recension) (with a strong influence of local dialect) representing Pskovian chronicle writing from the 13th to the 16th century. The oldest manuscript is the so-called Synodal copy of the Second Pskov Chronicle (Moscow, Государственный исторический музей, Син. 154), which is dated to the 1480s.

The tradition of chronicle notes was begun in Pskov in the 13th century and was put on a regular basis in the following century. In the beginning work on the chronicle was undertaken by scribes connected to the Trinity Cathedral but controlled by the elected officers of Pskov. Compared to the Novgorodian tradition, the Pskov Chronicle of the 13th to the 14th century was of a clearly local nature. It paid particular attention to information about the conflict with the Livonian order and with Novgorod and Lithuania, to notes on the construction of churches and fortifications, and to poor harvests and famine.

In the 15th century the notes become more detailed and are successively expanded to acquire a more general Russian character. The late 14th

and early 15th century see the composition of one of the first Pskovian chronicle compilations that was used in turn for the compilation of the protograph for the first → St. Sophia and the fourth → Novgorodian Chronicle. Around 1481, a chronicle compilation appeared which stands at the beginning of three branches of later Pskovian chronicle writing that may be distinguished according to their tendency, viz. the first, second and third Pskov Chronicle.

The older redaction of the First Pskov Chronicle opens with a tale of Prince Dovmont whose reign (1266–99) brought about the rise of independent Pskov. It ends with the story of the events of 1464–69 connected with the struggle of Pskov for an independent bishopric. The younger redaction of the first Pskov Chronicle was compiled in 1547 in the Pskovian Eleazar monastery and is linked to the name of the monk Filofej, a well-known man of letters in his day and one of the fathers of the theory of Moscow as "the third Rome".

The Second Pskov Chronicle is a chronicle compilation dated to 1486 and it was compiled in circles that were loyal to the Muscovite great prince Ivan III; the protograph underlying all Pskovian Chronicles was here shortened and rewritten by the compiler to reflect a pro-Muscovite tendency.

The opposite political tendency is expressed in the Third Pskov Chronicle, a compilation from 1567, where the very same protograph was rewritten and brought up to date in a vein that was bitterly opposed to the power of the Muscovite great prince.

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ALEXEI ALEXEEVICH GIPPIUS

Ptolemy of Lucca

[Tholomeus Lucensis, Bartolomeo

Fiadoni]

ca 1240–1327. Italy. Native of Lucca, bishop of Torcello, and Dominican writer of Latin *Annales* and a *Historia ecclesiastica nova*. He also wrote a lost *Historia tripartita*.

Around 1303–5, after returning from Florence to the monastery of San Romano at Lucca, Ptolemy wrote a first version (A) of his *Annales*, which recount Luchese history from 1063 to

1303. He used a wide range of sources, including the anonymous contemporary *Gesta Lucanorum* and → *Gesta Florentinorum*, the official register of Lucca, the chronicles of → Martin of Opava, Richard of Poitou and → Gottfried of Viterbo, the *Liber pontificalis* of Boso and the *Historia scholastica* of → Peter Comestor. Between 1305/6 and 1308 he wrote a second version (B), based on A and on the renewed study of the same sources. Although the first part is a hasty compilation, from 1260 onwards the *Annales* are a first-rate source from an experienced witness of central Italian history. Ptolemy presents the Luchese history in the context of western Christianity, integrating the conflicts between papal and imperial power (in which he expresses clear sympathy for the policy of the curia), the crusades and the history of his order. Key manuscripts are Lucca, Archivio di Stato, ms. 55 (version A) and Lucca, Biblioteca Statale, ms. 1638 (version B).

In 1309 Ptolemy took up residence at Avignon, where he entered the household of the later cardinal William of Bayonne, to whom he dedicated a first, uncompleted version of his *Historia ecclesiastica* (Paris, BnF, lat. 5125A) in around 1314–16. It seems most likely that during the same years he completed this work as planned with a description of the pontificates from 1294 to 1314, which survives as an anonymous "continuation" in the Italian manuscripts (e.g. Cremona, Biblioteca Governativa, ms. 6). In its complete form the *Historia ecclesiastica*, though modelled on the → *Liber pontificalis*, is more than a simple chronological collection of papal biographies from Christ to Clement V. In the tradition of → Eusebius of Caesarea, → Jerome and → Martin of Opava, and using the sources of his *Annales*, the histories of → Paul the Deacon, → Aimon of Fleury and → Vincent of Beauvais, as well as the texts of canon law, Ptolemy wrote a sometimes critical history of western Christianity, demonstrating papal supremacy by reference to apostolic succession and by wielding legal and political arguments, and presenting the development of Christian doctrine and theology. As Ptolemy had visited Italy, France and Germany and had in his later years intimate contacts to the curia, his quotations from local chronicles, legal documents and oral traditions in the narrative from 1260 and especially from 1309 onwards are of some importance.

During the period when they were both in residence at Avignon, → Bernard Gui made use of

Ptolemy's works and excerpts. Later, in 1338 and after 1361, → Henry of Diessenhofen continued the unfinished version of the *Historia ecclesiastica*.

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OTTAVIO CLAVUOT

Puigpardines, Berenguer de

11th century. Catalonia (Iberia). A knight during the reign of Count Raymond Berenger III of Barcelona (1055–82), to whom is attributed the *Sumari de la població d'Espanya i de les conquestes de Catalunya*. However, this chronicle was in fact written in the last third of the 15th century with the aim of exalting the Catalan nobility. The text is preserved in three manuscripts, El Escorial, RMSL, Y-III-4, El Escorial, RSML, Y-III-5 and Madrid, BNE, 7964. The *Sumari* picks up the legend of Otger Cataló and the "nine knights of the fame" and other legendary stories to justify the abusive feudal duties of the nobility in Catalonia.

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DAVID GARRIDO VALLS

Pulkava of Radenín, Přibík

d. 1380. Bohemia. Son of Dluhoj, perhaps Czech lower noble. Master of arts. Circa 1373–77 at the latest, Pulkava was school administrator at the Church of St. Aegidius in the Old Town, Prague. Simultaneously he became a parson at the west

Bohemian village of Chudenice in 1378, without being ordained as a priest. Author of a state and national chronicle in Latin prose.

Pulkava was commissioned by Emperor Charles IV to write the official *Chronicon Bohemiae* that would reflect the Emperor's view on Czech history and legitimate the status of the Czech state and territorial gains of the House of Luxembourg. The fullest version of the Chronicle deals with Czech history from its beginnings up to the end of the 1420s. It draws from older chronicles and documents provided to Pulkava by the Emperor, including → Cosmas of Prague, → *Continuatio Cosmae I*, → *Continuatio Cosmae II*, *Staročeská kronika* (the so-called → Dalimil), → Vincent of Prague and → Jarloch of Milevsko, as well as records of the cartulary of Crown Archives. Part of the Chronicle is a legend about the patron of Bohemia St. Václav (d. 929 or 935) written by Charles IV. Despite numerous chronological and factual mistakes, the Chronicle excels above most Czech chronicles and is a special source for the study of the state ideology and court propaganda under Charles IV.

The Latin text of the chronicle survives in six editions, which differ in the sources used, the length of the text and its arrangement. The first version is divided into 106 chapters; in the fifth version the first 90 chapters are ordered into the first book which finished with the year 1307 (*recte* 1308). After 1373 the chronicle was enlarged, using the notices about the history of Brandenburg which Charles IV acquired in 1373 (according to a lost chronicle of Brandenburg).

Pulkava's Chronicle contains an augmented version of the old Czech legends known from the older Czech chronicles since the times of Cosmas. Many manuscript copies reflect the popularity of the work. The Latin text survives in 20 medieval manuscripts, the earliest of them (Kraków, Muzeum Narodowe, Czart cod. 1414) containing the sixth edition with the history of Brandenburg added in the margin, which was probably composed in 1374. This manuscript was written for the crown prince Václav IV.

In the last quarter of 14th-century, the Chronicle was translated into Old Czech (fourteen manuscripts with the complete text; the earliest, Brno, Moravská zemská knihovna, A 29, was written down in 1407). It was twice translated into German (Wrocław, BU, R 304, destroyed during World War II; Munich, SB, cgm 1112; fragment in Wolfenbüttel, Herzog-August-Bibliothek, 90

Aug. 2). Some manuscripts were decorated with initials, miniatures (fictitious portraits of the Czech rulers), and ornaments.

Pulkava's Chronicle was influential for later Czech, Polish, and German chroniclers, including Nicolas → Glasberger's *Maior chronica Boemorum moderna*, the → *Chronica Bohemorum* [anonymi], Jan → Dlugosz and Friedlieb von Etiln. Eneas Silvius → Piccolomini used it extensively for his *Historia Bohemica* (1458), as a result of which, information and sometimes direct quotations from Pulkava's Chronicle found their way into other historical writings, such as the *Liber chronicarum* Hartmann → Schedel (1493).

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MARIE BLÁHOVÁ
VÁCLAV BOK

Quoniam
[*Chronica brevis de Cartusiensi Ordine et Prioribus Cartusiae* (Short chronicle of the Carthusian Order and the Priors of the Carthusians)]

14th century. South-East France. Anonymous Latin chronicle of the Carthusian order. This second comprehensive history of the Order (after the → *Laudemus*) covers the first 23 priories of the Grand Chartreuse from 1084 to 1367. There is a revised version dating between 1381 and 1393. It is usually known simply as the *Quoniam*, from its incipit (*Quoniam attestante scriptura Ecclesiastici XXXIX^o: Narrationem antiquorum sapiens exquiret ideo spiritus sancti adiutorio invocato de antiquis patribus...* Since as the book of Ecclesiasticus, ch.39, states: "he will seek out the wisdom of the ancients", thus having called on the Holy Spirit to help him), though its longer title (*Chronica brevis de Cartusiensi Ordine...*) is found in the

Grenoble manuscript. The attribution of authorship to Heinrich → Egher von Kalkar, widespread in older scholarship, was convincingly refuted by VERMEER. The *Quoniam* was superseded by Heinrich's *Ortus*, written some 30 years later, which draws on it extensively. WILMART lists three manuscripts: Berlin, SB, ms. lat. qu. 704, fol. 55^r-80^r & Brussels, KBR, ms. 11925-28, fol. 4^r-44^v; Grenoble, BM, ms. 654, olim 420, fol. 1^r-44^v. To these we may add Basel, UB, B IV 28, fol. 57^r-80^r.

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HIRAM KÜMPER

Q

Quaedam narracio [de Groninghe, de Thrente, de Covordia et de diversis aliis sub diversis episcopis Traiectensibus]

(A certain narrative of Groningen, Drenthe, Coevorden, and of various other issues under various bishops of Utrecht)

1232/3. Low Countries. An anonymous Latin prose chronicle, written in the northern, Frisian part of the diocese of Utrecht. It narrates in 40 short *capita* the various attempts of the bishops from Hartbert (1139-50) to Wilbrand (1227-33) to consolidate their worldly power in Groningen, Drenthe and Coevorden. It also relates internal Utrecht affairs and the bishops' relations with the neighbouring counts of Holland and Guelders. The author claims to have written from the oral reports of "wise, trusted men with an excellent memory" in the bishop's court, who were assembled in Groningen on 31 October 1232. It is assumed, however, that he used an unknown Utrecht chronicle for the historical events, and his own knowledge (partly as an eyewitness) for the events from 1227 onwards. The battle at Ane between peasants from Drenthe, the lord of Coevorden and the bishop in 1227, in which bishop Otto II was killed, and the following revenge expedition, led by bishop Wilbrand, are told vividly, with a great sense of detail and apparent knowledge of the region. The story gained a wide audience through Johannes de → Beke, who used parts of it in his *Chronographia*, and it was probably also used directly by the author of the → *Bella Campestris* and by → Willem of Berchen. Three manuscripts have survived, the oldest dating from the 15th century (Utrecht, Gemeentearchief, Archief van het Domkapittel,

no 52A). It was edited from a lost manuscript, by Antonius Matthaëus (Leiden 1690).

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JUSTINE SMITHUIS

Quilichinus Spoletinus
[Vilichinus]

fl. ca 1236. Recanati, Italy. Author of a *Historia Alexandri Magni* (History of Alexander the Great), a Latin poem in elegiac couplets taken from the version I 3 *Historia de preliis* (History of the wars) of Pseudo-Callisthenes. This was subsequently translated into English and German. Manuscript: Naples, BN, V B 37.

In 1935, S.H. THOMSON erroneously attributed to Quilichinus the *Preconia Frederici II* (Praise of Frederick II), a Latin poem of 77 quatrains, because the two works appear together in the manuscript. The *Preconia* is in fact the work of Terrisio of Atina, who died post-1246.

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FULVIO DELLE DONNE

R

Radulphus de Marham

[Ralph Marham]

d. 1389. England. Friar and cellarer of the East Anglian Augustinian house at Norwich. Author of *Manipulus Chronicorum ab Mundi initio usque ad sua tempora*, surviving in Cambridge, Gonville & Caius, ms. 26/15 (15th century) and Paris, BnF, lat. ms. 4928 (1300–25). The former manuscript begins imperfectly and ends mid-page at Book Five. The latter identifies in its preface the compiler as Radulphus by means of a cipher, or code, made from its first lines. Obviously working presentation copies, these manuscripts are divided into *distinctiones* and *capitula* by a hierarchy of filigree initials and rubrics with marginal glosses giving numbers of years and lengths of reigns. Each manuscript has a thorough index.

Although the extant copies contain only five books, going to the reign of the emperor Tiberius and the composition of the Gospels, the chronicle was originally a universal history with a *sex aetates* structure in simple annalistic and genealogical chapters (see → Genealogical Chronicles in English and Latin) often beginning with the words *post hoc* (after this...); 17th-century extracts in Oxford, Bodleian Library, Twyne ms. 21, attest to a lost sixth book. The purpose in writing appears at the beginning of Book I: "We have noted the World's dignity, misfortunes and remediation through Divine assistance, and we have distinguished the World's ages and the deeds of the ancients and their times in the fashion of a chronography."

Much geographical, encyclopedic, and theological material is added, with opening chapters in Book 1 on angels, sin and Satan, time and the signs of the zodiac. For example, in Book 1, 8.2 an annalistic account of portentous births leads to a discussion of monsters, citing → Augustine's *City of God* but also giving a list of Plinian races to be found in remote regions and justifying their presence since they add to the world's beauty and

show the Creator's power. Several chapters focus on Brutus' geographic divisions of Britain, listing later British kings, counties, rivers, cities and wonders such as the hot springs at Bath.

Biblical and pagan history are synchronistic: the Trojan War and Aeneas's adventures occur with accounts of the prophets; Aesop's *Fables* appear in connection with the Prophet Daniel; Homer is a contemporary of Saul; and a lengthy interpolation of the Alexander story extends through the Ptolemies and Cleopatra. Legendary rulers are given euhemeristic biographies; the effeminate Assyrian Sardanapalus, for example, *prima pulvinaria et culcitra dicitur invenisse* (is said to have invented the first pillows and bolster bed).

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JOHN B. FRIEDMAN

Radziwiłł Chronicle

[Königsberg Chronicle]

13th century. Rus'. A chronicle on the history of the Rus', preserved in an illuminated manuscript of the late 15th century, written in Church Slavonic (Ruthenian recension). Named after one of its owners, this manuscript (St. Petersburg, Библиотека Российской Академии наук, 34.5.30) is the only extant East European medieval illuminated chronicle. It was produced in 1490s in the Grand Duchy of Lithuania (most probably, Volhynia) and features 613 miniatures painted by three to five artists. While generally believed to be a replica of an early 13th-century original, its artistic work exhibits traits of Western Gothic illuminated manuscripts. Textually the Radziwiłł Chronicle belongs to the same group as the → *Laurentian Chronicle of 1377*, featuring the *Primary Chronicle* and its Suzdal' continuation for the 12th century. The text breaks off with the first years of the 13th century.

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OLEKSIY TOLOCHKO

Rahewin of Freising

[Rahwin, Rachwin, Ragewin(us),

Radewin(us), Radewic(us)]

d. 1170/77. Germany. Author of books 3 and 4 of the *Gesta Frederici I imperatoris* of → Otto of Freising.

Rahewin is mentioned first in 1144 as *articularius* (writer of legal documents), then, from 1147 on, as *capellanus* and *notarius* of Otto of Freising, whose disciple he may have been. Due to his position of trust, Rahewin was in close contact with the politics in the empire and at the imperial court for many years. From 1156 he was *canonicus* of the Cathedral at Freising. Documents indicate that he was provost of St. Veit near Freising in 1168 and 1170. In 1157, Rahewin was sent to deliver Otto's *Chronica* to Frederick; probably he was the scribe of the presentation copy. Rahewin is also the author of several poems: two epitaphs on Otto, the *versus de vita Theophili* and the *Flosculus Rahewini ad H. praepositum*.

Shortly before his death, Otto handed over his work on the *Gesta* to Rahewin for completion, and this commission was confirmed by the Emperor. Rahewin started his work on the *Gesta* about the turn of the year 1158 at the earliest. By the middle of 1160 he had reached his own time, thus bringing the work to its completion. By composing two further books following the two authored by Otto, Rahewin diverged from his predecessor's plan of composing a third book only. Book 3 begins with the Emperor's campaign against Poland in August 1157, and continues to the subjection of Milan in September 1158, while book 4 runs from the occurrences from the Reichstag at Roncaglia on 11th November 1158 until the council of Pavia in September 1159 and its consequences. The work ends with a portrait of the Emperor. Rahewin's text differs from Otto's work by not viewing his subject in theological terms, but preferring to show politics in detail. He includes excerpts or copies of documents such as imperial records,

letters and laws, but does not evaluate, seeming to leave it to the reader to form an opinion of his own.

Quotations from the *Gesta* in later works suggest broad dissemination and reception, and this is confirmed by the manuscript situation: no less than 13 manuscripts are known, divided into two branches. An early copy of the lost original dedicated to the Emperor exists in Paris, BnF, lat. 18048, which provides the most extensive version of the text. The second branch of the stemma appears to emanate from Rahewin's lost concept copy.

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SIMONE FINKELE

Ralph Niger

ca 1140–99? England. Theologian and author of two Latin chronicles, which, as KRAUSE documents, are often confused.

Chronicle I or *Chronica Universalis*, covers history from the Creation to the 1190s, with one of its last references being variously dated by scholars between 1194 and 1199. Its earlier material is derived from a variety of conventional sources, but for the 12th century, Ralph uses some as yet undocumented sources, including, as he claims "what I heard or saw and received from truthful reporters". It comprises four books, extending respectively to the founding of Constantinople (ca 330), to the battle of Tours (732), to the reign of Pope Pascal II (1099), and to the death of Leopold, Duke of Austria (1194) or to some indefinitely dated peace negotiations between the English and French kings. Manuscripts: London, BL, Cotton Cleopatra ms. C.x (13th century); Lincoln, Cathedral Library, ms. 15 (13th century).

Chronicle II or *Chronica Anglica*, a misnomer since it extends from the Nativity to 1178 with no very great concentration on English affairs, does not always present events chronologically.

KRAUSE calls it "an unsystematic collection of events of the Roman Empire and of the English and French kings," and argues that an anonymous chronicler introduced interpolations and wrote the entries for 1162–78 (see → *Annals of St. Osyth's*). It was followed in its manuscripts by the *Chronicon Anglicanum 1066–1200*, most of which is attributed to → Ralph of Coggeshall. FLAHIFF suggests that it derived its relative popularity, as measured in surviving manuscripts, from its close association with Ralph of Coggeshall's chronicle, "a valuable source for the reigns of Richard I and John." *Chronicle II* is notable for its diatribe against Henry II, by whom Ralph (Niger) had been exiled as a supporter of Thomas Becket. Manuscripts: London, BL, Cotton Vespasian ms. D.x (13th century); London, College of Arms, Arundel ms. 11 (13th century); Paris, BnF, lat. 15076 (13th century).

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DAN EMBREE

Ralph of Caen

[Radulphus Cadomensis, Raoul de Caen]

ca 1080–post-1130. France, Italy, Palestine. Author of a Latin crusading chronicle. Born to a knightly family, Ralph obtained education as a clerk in Rouen. During the First Crusade in which he participated, Ralph entered the service of the South-Italian Norman princely family of Hauteville (Altavilla), becoming chaplain to Bohemond of Taranto, the future prince of Antioch (1098) and serving him until Bohemond's capture by the Turks in 1100. When Bohemond was ransomed in 1103, Ralph appeared by his side again, following him to France and then taking part in his wars against Byzantine Emperor Alexios I Komnenos in Epyrus and Greece (1105–7). In 1107 in Greece, Ralph met Bohemond's nephew, Tancred

of Hauteville, prince of Tiberias and Galilee and entered his intimate circle. Ralph then followed him to Antioch (1108), ruled by Tancred as regent on behalf of Bohemond I, then of his son, Bohemond II. From then, Ralph served Tancred until Tancred's death in 1112.

Ralph's only work is the *Gesta Tancredi in expeditione Hierosolymitana* (The Deeds of Tancred on the Journey to Jerusalem), an account of the years 1096–1105/6, dedicated to the patriarch of Jerusalem, Arnoul de Rohès (or Malecorne); his former schoolmaster in Rouen. It is a prosimetric chronicle, combining hexameters and prose in a manner similar to → Dudo of St. Quentin. *Gesta Tancredi* is a brilliant narrative of the First Crusade and the events occurring in the Holy Land and Syria in the subsequent years. It is the most important Latin source for the Norman campaigns in Cilicia (1097–1108) and for the early Norman rule in Antioch, depending to a great degree on eyewitness accounts.

In order to avoid possible charges of flattery, Ralph insists he commenced his work only after Tancred's death. Nevertheless, this did not prevent the patriarch Arnoul's from reproaching him for bias. The text breaks off abruptly in the middle of Tancred's siege of Apamea (felt in 1106) and the last six years of Tancred's life are lacking. Either the final chapters are lost (there is only one extant manuscript of *Gesta Tancredi*) or Ralph died before his work was completed, though he lived long enough to mention the death of Bohemond II (1130). The only extant manuscript is Brussels, KBR, ms. 5373.

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JERZY PYSIAK

Ralph of Coggeshall

fl. 1207–26. England. Cistercian abbot of Coggeshall Abbey, Essex, England. Main author of *Chronicon Anglicanum*, which covers English national history and crusading history of 1066–1224. The *Chronicon*, which is preceded in its manuscripts by → Ralph Niger's *Chronica Anglica (Chronicle II)*, covering the period from the nativity to ca 1178, starts with a short set of annals for 1066–1186, not composed by Ralph. The lengthy section covering 1187–1205 is a true narrative chronicle, and Ralph was the original author. The short final section covers 1206–24 and returns partly to the annalistic format; Ralph's authorship of this section is debated. The earliest manuscript is London, BL, Cotton Vespasian ms. D.x, which was probably Ralph's working copy. Other contemporary manuscripts are London, College of Arms, Arundel ms. 11 and Paris, BnF, lat. ms. 15076. The *Chronicon* has useful material on the reigns of Richard I and John, including the death of Richard and John's loss of his household goods to rising tides (the latter being responsible for today's joke that John lost his underclothes in the Wash). Arguably, Ralph thought more highly of John than of Richard. The chronicle includes interesting incidental episodes. There is a summary of Joachim of Fiore's views on the nature of history, as well as an account of two Publicani heretics, one of whom was burnt for her heresy. A short section of wonder tales—a merman dragged from the sea, children with green skin, a family's encounter with a multilingual spirit—has links with folk-tales and is a good example of the combination of the "true" and the "fabulous" in medieval chronicles.

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ELIZABETH FREEMAN

Ralph of Diceto

1120/30–ca 1200. France, England. Works include *Abbreviationes Chronicorum* [*Abbreviatio de Gestis Normannorum*] and *Ymagines Historiarum*. Ralph was either from Dissai (Dissé) in France or Diss in Norfolk. He studied at Paris in the 1140s and late 1150s. By 1152 he was archdeacon of Middlesex under the patronage of the Belmeis family, to whom he may have been related. He was elected dean of St. Paul's in 1180. Thereafter he was involved with the Angevin court and attended Richard I's coronation in September 1189. Associates at court included William Longchamps, bishop of Ely and Richard's chancellor; Richard fitzNigel, bishop of London and treasurer; Archbishop Walter de Coutances of Rouen, Bishop Arnulf of Lisieux; and Gilbert Foliot of Hereford, bishop of London. His friendship with fitzNigel may have sparked his interest in finance, justice and law. Although he supported ecclesiastical involvement in secular office, he did not support Henry II's attempts to unify the church and state under his authority.

The *Abbreviationes Chronicorum* begins with the creation of the world, ends in 1147, and contains a summary of events from various sources broken into themes. These themes revolved around ecclesiastical issues, the anointing of kings and the relationship between the dukes of Normandy and kings of England. Sources include various chronicles, notably the *Gesta Consulum Andegavorum* commissioned by the counts of Anjou in the late 11th or early 12th century, and such classical authors as Lucan and Sidonius Appollinaris. It survives in nine manuscripts. STUBBS based his edition primarily upon BL, Cotton Claudius ms. E.iii (ca 1198), but also consulted London, Lambeth Palace, 8 (12th century); BL, Royal ms. 13.E.vi (ca 1200); and Dublin, Trinity College, ms. 508 (13th century), which includes a continuation to 1201 not found in the other manuscripts. Others, some fragmentary, are BL, add. ms. 40007 (ca 1195); BL, Cotton Faustina ms. A.viii, (ca 1208); BL, Cotton Tiberius ms. A.ix (13th c); BL, Cotton Otho ms. D.vii (mid-13th century); and Leiden, UB, VLF 50 (14th century).

The *Ymagines Historiarum*, covering 1148–ca 1200, are also found in the first six manuscripts cited above. This work was based in part upon the letters of Hubert Walter, archbishop of Canterbury, and upon the *Chronicle* of → Robert of Torigni for events prior to ca 1172. After 1172, Ralph relied upon his own experiences, and this material represents a valuable contemporary account of the late 12th century. Like the *Abbreviationes* it draws upon the *Gesta Consulum Andegavorum*. That Ralph dedicated space to the history of the counts of Anjou testifies to his recognition of Henry II's ancestry. Although referring at times to less flattering moments in the king's career, he usually puts the king in the best possible light. Examples of this partisanship can be seen in his concern about the political fragmentation caused by the king's sons and their allies, discussed at length in an opprobrium about the evils of rebellious sons from biblical times to his present day. Though he did not agree with the king's attempt to control the church in England, he exonerated him in his account of the capture of the king of Scots in 1174, which followed Henry's public penance at Becket's tomb.

Other historical works: *Annales de Archiepiscopis Dorobernensibus* (Dover), a presentation volume for Archbishop Hubert Walter (Cambridge, Corpus Christi College, ms. 76); *Annales de gestis Britonum...de gestis Normannorum* (BL, Cotton Faustina A.viii, ca. 1208; BL, Cotton Tiberius A.ix, 13th century; *Historia Discordiae*, a short account of the conflict between Thomas Becket and Henry II (BL, Cotton Vespasian ms. A.xxii, ca 1200–25; BL, Royal ms. 13.E.vi, and BL, Cotton Tiberius ms. A.ix; *Opuscula* a compilation that includes lists of kings and popes similar to that in *Abbreviationes* and *Ymagines* (Cambridge, Corpus Christi College, ms. 313, 12/13th century; London, Lambeth Palace Library, ms. 8; and London, BL, Cotton Tiberius ms. A.ix and Cotton Faustina ms. A.viii).

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MELISSA POLLOCK

Ralph of Rivo

[Radulph van der Beeke, Raoul de Tongres, Radulphus de Rivo]

ca 1345–1403. Belgium. His family name was probably van der Beeke, with de Rivo used as a learned form, translating Dutch *beek* (stream) with Latin *rivus*. Born at Breda in North Brabant, he became dean of the chapter in Tongeren.

As continuation of → John of Hocsem's work, Ralph's chronicle of the prince-bishops of Liège provides the history of bishops Engelbert de la Marck, Jean d'Arckel and Arnoul de Hornes, covering the years 1347–86. Ralph's main emphasis is on ecclesiastical history. He is a contemporary, though in most cases not an eyewitness of the events he describes, giving some valuable information on the spiritual life of the clergy, and the heresies and schisms devastating the Church of his time. Always in favour of clear statements, Ralph condemns the nepotism of bishop Arnoul and supports the party of pope Urban VI, but gives no significant details on the communal history of Liège or its conflicts between bishop and town. Ralph appreciates the little details, providing trustworthy information about epidemics, rising prices or natural disasters, even mentioning the death of the (presumably legendary) traveller John Mandeville, he but often lacks textual coherence.

The chronicle survives in two manuscripts: Scherpenheuvel-Zichem, Abdij der Norbertijnen van Averbode, Archief, IV, Hs 7; Brussels,

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RALF LÜTZELSCHWAB

Rambaldis, Benvenuti de'

[Benvenutus de Imola]

late 1330s–1387/88. Italy. Rambaldis was a commentator on classical and modern authors, and author of works about Roman history. Official documents and personal letters from the 14th century record his name as *Magister Benvenutus quondam Compagni quondam Anchibenis*, or simply *Benvenutus de Imola*. The first historical evidence of the family name, Rambaldi, emerges after his death in an official document found in Bologna and dated 1398. He was born in Imola, probably in the third decade of the 14th century. His father and grandfather were notaries, and Benvenutus studied in Imola at his father's private law school, after which may have attended a regular curriculum of studies at the nearby university of Bologna. In 1361–62 he was hired by Gómez Albornoz, nephew of the legate cardinal Egidio Albornoz and governor of the city of Bologna.

Between 1361 and 1364, Benvenutus wrote for Gómez Albornoz the *Romuleon*, a synopsis in ten books of Roman history from the destruction of Troy until Diocletian. This work demonstrates Benvenutus' profound knowledge of ancient Roman historians, and it circulated widely, also in a French translation. There are two extant manuscripts: Vatican, BAV, Urbinate Latini 505 and Vatican, BAV, Vati. Lat. 1948.

In 1365 Benvenutus was sent on a diplomatic mission to Avignon to ask the pope Urban V to help the city of Imola against Azzo and Bertrando of the Alidosi family. Later, when the Alidosi became the vicars of Imola, Benvenutus had to leave his hometown forever. He settled in Bologna, where he made his living through the private

teaching of rhetoric and grammar, and commenting on classical (Lucan, Virgil and Valerius Maximus) and modern (→ Petrarch's *Bucolicum Carmen*) authors. He stayed in Bologna for about 10 years, during which time he travelled to Florence, between 1373 and 1374 in order to attend → Boccaccio's readings on Dante.

Through the *magister* and humanist Pietro da Moglio, Benvenutus made the acquaintance of Coluccio Salutati, and probably before 1373 he began commenting on Dante's *Commedia* at his own school, soon attracting a quite large public. The *Comentum super Dantem*, his most famous literary work, was nevertheless composed in Ferrara between 1379 and 1383, where he had to move due to some professional rivalries spawned in Bologna. Hosted and protected here by Niccolò II d'Este, he commented on Virgil's *Bucolics* and *Georgics*, and composed the *Augustus libellus*, a survey of the Roman emperors from Julius Caesar to Wenceslas. He died in Ferrara between 1387 and August 1388.

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ENRICO MINARDI

Ramírez de Avalos, Mosén Diego

[Ramírez Dávalos de la Piscina]

early 16th century. Navarre (Iberia). Doctor and author of the *Crónica de los Muy Excelentes Reyes de Navarra* in Castilian. Also known as the *Crónica de Val de Ilzarbe*, this chronicle closes the cycle of late medieval Navarrese chronicles, the spirit of which was left untouched until Padre Moret's *Anales* in the 17th century. It takes as its model the *Crónica de los Reyes de Navarra* by → Carlos de Viana, and brings it up to 1534. Its aim is to ingratiate the last supporters of an independent Navarre with Carlos V. Its main historical value lies in its genealogies, as it has few historical details, and is often laden with errors and legends.

The chronicle is most remembered for coining the motto *Utrinque roditur* for Carlos de Viana, in allusion to the constant difficulties faced by the Prince; and also the soubriquet *El Malo* for Carlos II, in recognition of the harsh justice dealt out by this 14th-century king which directly affected Ramírez de Avalos's own ancestors. The term built on the originally French "Black Legend" about Carlos II. There are many manuscripts of the text, among them Madrid, BNE, ms. 10243; Madrid, Real Academia de la Historia, 9/5530 and Pamplona, Archivo General de Navarra, cód. E-7. Ramírez de Avalos also wrote a *Catálogo de los Reyes de Navarra* in Latin, a *Historia Cantábrica* and additions to the chronicle of García de → Eugui.

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DAVID ALEGRIA

Ramusio, Giovanni Battista

[Ramusio Veneziano]

1485–1557. Italy. Son of the Trevisan Paolo Ramusio, magistrate of the Republic of Venice, he embarked on a brilliant political career in the same town which led him to become a confidant of the Doge at the age of only thirty (1505), and from 1515 secretary of the Council of Ten, as well as ambassador of the *Serenissima* in France. He was noted for his versatility and openness to the most diverse cultural interests; he was a pupil of the philosopher Pietro Pomponazzi (Mantua 1462–Bologna 1525) and collaborated with the Venetian printer Aldo Manuzio (Bassiano [Lazio] 1450–Venezia 1515), for whom he produced the famous Aldine editions of Quintilian (1514) and of the *Terza decia* by Livy (1519). He was perfectly at home in the European cultural circle, exchanging interesting letters with well-known scientists and humanists of his times, among them the Venetian scholar Pietro Bembo (Venice 1470–Rome 1547). He died in Padua (Veneto), on 10 July 1557.

Ramusio's name is linked to the printing edition of *Delle Navigazioni et viaggi* (Of navigations

and travels), a monumental collection, in three books, of ancient, medieval and contemporary travel chronicles. The first edition was printed between 1450 and 1459 (the third tome was issued before the second) and thereafter many times until 1506. *Delle navigazioni* met the taste of an exacting public, which, in those years, was discovering the odeporic genre. The peculiarity of this work consists in having put together in the same compilation ancient and contemporary authors, along with Marco → Polo, and in the fact that it gives detailed geographical descriptions of places the author had never visited, starting with the narrations of travel itineraries of the collected authors.

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ROSANNA LAMBOGLIA

Ransanus, Pietro

1428–92. Italy, Hungary. Italian humanist and historian. Author of a universal chronicle with a history of Hungary. Ransanus was born in Palermo and studied in Florence and Perugia. In 1444 he entered the Dominican Order, and from 1455 on he was in charge of the Dominican Province in Sicily. Around 1458 he began to write his *Annales omnium temporum*, a world history in 60 books which he completed only in the late 1480s. At the end of the 1460s, he offered his services to the king of Naples, Ferdinand I. In 1476 he became Bishop of Lucera. During the years 1488–90, at the invitation of King Matthias Corvinus, he stayed in Hungary, where he wrote his most important work, his history of Hungary. Following the death of Matthias Corvinus, he returned to Lucera, where he died in 1492. Ransanus is also the author of some less important works, such as *Delle origini e vicende di Palermo*, *Vita S. Vincentii Ferrerii*, *Vita et passio S. Barbarae virginis et martyris*.

Ransanus' Hungarian history, *Epithoma rerum Hungararum*, dedicated to Matthias Corvinus, was included as the 61st book in his history of the world. It consists of 3 parts of unequal lengths: the introductory speech entitled *De Ioanne Corvino*,

the geographical description of Hungary, and the historical part *sensu stricto*. The geographical part, consisting of two chapters, is of the greatest value. The history of Hungary, from the Hunnish rule to the last years of Matthias Corvinus' reign, is described in 35 chapters, or indices. It is mainly based on the chronicle of János → Thuróczy, supplemented by → Hartwich of Győr's legend of Saint Stephen and the legend of Saint Margaret by Brother Marcellus. Generally speaking, the chronicle lacks originality.

In Ransanus' lifetime, four manuscripts of his work were made. The author's own rough draft was still used by Antonio → Bonfini. Ransanus himself prepared a beautiful copy of his work for Matthias Corvinus' Library (*Bibliotheca Corvini-ana*). However, neither of these two manuscripts survive. The manuscript prepared for the king's library was used to make two more manuscripts, one of which was intended for Tamás Bakócz, later Archbishop of Esztergom. Both of these manuscripts still exist: Palermo, Biblioteca Comunale, 3Qq C 54–60 is incomplete, lacking final indices; Budapest, Országos Könyvtár, clmae 249, has 169 folios, with two folios missing and two incomplete. This codex is embellished with the coats of arms of King Ladislaus II Jagiellończyk and Archbishop Bakócz. The first printed edition of the Hungarian chronicle appeared in Vienna in 1558.

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STANISŁAW A. SROKA

Rapperswiler Chronik

[Klingenberger Chronik]

ca 1450. Switzerland. Town and world chronicle. This High German prose text, which was falsely ascribed to the noble Klingenberg family of Thurgau, and therefore has frequently been called the *Klingenberger Chronik*, consists of two parts, each with its own quite different character. The first section, from antiquity to 1442, is mainly a compilation of existing texts, combining two different redactions (A and D) of the → *Chronik der Stadt Zürich* with a Konstanz version of the

world-chronicle of Jakob → Twinger von Königshofen and, for the times of the Councils, the chronicle of Ulrich → Richental. The second part is an independent, detailed, quite reliable and balanced account on the Old Zürich War until 1444.

The whole text was written by a redactor from Rapperswil, probably the town scribe Eberhard Wüest. As announced at the beginning of the chronicle, the redactor tries to combine events from the surroundings of Zürich with *manig ding, das ouch hüpsch ze wissen ist* (things that are also good to know) concerning the Kings and Emperors. He starts with the two Christian Empires (Rome and Constantinople), the installation of the Kurfürsten and the founding of Rapperswil, developing a strongly differentiated model of the feudal hierarchy, upon which his pro-noble, Habsburgian stance is built. The nobility as guarantor of order is confronted with the rebellious *puren* (peasants). As history shows, the historical destiny of the nobility can only be impeded by their own impropriety: *Lept der adel on vernunft so hört er in der puren zunft* (if a noble lives foolishly he belongs among the peasants). This fundamental idea is asseverated in several Latin and German verses inserted into the text. These contribute to the 'noble' impression of the text, as do the drawings of coats of arms, which can be found in the oldest of the seven preserved manuscripts copied by Hans Huopli (Zürich, ZB, A 113) and Gebhard Sprenger (Zürich, ZB, A 78). There are several continuations from the second half of the 15th century.

This work should not be confused with the → *Chronik von Rapperswil vom Jahre 1000 bis zum Jahre 1388*.

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GABRIEL VIEHHAUSER

Ratpert of St. Gallen

d. 890. Switzerland. Ratpert was a monk at the Abbey of St. Gallen, a contemporary of → Notker Balbulus, and the original author of the *Casus Sancti Galli*. His biographer → Ekkehard IV, who continued the *Casus* as far as the late 10th century, describes him as a devout individual, a skilled teacher, and a harsh disciplinarian.

The *Casus*, which begins by describing St Gall's journey from Ireland to Europe with St. Columbanus, takes the form of an extended hagiographical montage detailing the lives and interests of the monks who inhabited and studied at St. Gallen in the early Middle Ages, most famously the Ekkehard (Ekkehard I–Ekkehard V) and Notker Balbulus. Though a valuable source of biographical evidence for the scholarly inhabitants of medieval St. Gallen, the *Casus* is not a consistently accurate historical account. The oldest manuscript of Ratpert's *Casus Sancti Galli* is St. Gallen, Stiftsbibliothek, cod. 614, which dates from the late 9th or early 10th century.

Ratpert is also remembered for his composition of the vernacular *Galluslied*, which survives only in the later Latin translation of Ekkehard IV (the origin of the poem as a vernacular work is explained in the prologue to the Latin text). The *Galluslied* is not without significance as a piece of historical writing, and, like the *Casus Sancti Galli*, is principally hagiographic in nature. It opens, again like the *Casus*, with an account of St Gall's journey to St Gallen, detailing his performance of numerous miracles and his unique ability to pacify wild beasts. In the absence of a surviving vernacular original it is difficult to know with any certainty how faithfully Ratpert's narrative was rendered into Latin, though Ekkehard's remarks in the prologue to his translation, together with the neumes in the text itself, suggest that he was seeking to emulate the melodic properties of the original as closely as possible. The *Galluslied* survives in St Gallen in three autograph copies by Ekkehard (Stiftsbibliothek, cod. 168, pp. 2–4; cod. 174, pp. 1–2; and cod. 393, pp. 247–51). Peter OSWLADER's edition of the text offers parallel transcriptions of each of the three medieval St. Gallen copies.

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STEPHEN PENN

Rauf de Boun

fl. 1309. England. Canon of St Paul's cathedral and probably either the son or grandson of Humphrey de Bohun the fifth, Earl of Hereford (d. 1274). At the request, he states, of Henry de Lacy, Earl of Lincoln (1249–1311), he wrote *Le Petit Bruit*, a history of England in Anglo-Norman prose from Brutus to the death of Edward I. Its notable and unusual rewriting of legendary British history and English history makes it difficult to identify Rauf's sources, although there are similarities with the → *Livres de Reis de Bretagne* and → *Genealogical Chronicles* in Anglo-Norman in the "feudal manual" tradition often found on rolls. There are also some similarities with Robert → Mannyng's *Chronicle*: both contain legends about Havelok, King of Denmark and England; and Engel, who supposedly gave England its name. The text is preserved in full in one manuscript, London, BL, Harley ms. 902, a post-medieval transcript; parts of the text, notably the reign of Edward I, also appear in BL, Add. ms. 47170 (a roll apparently illustrated by → Walter of Whittlesey) and BL, Harley ms. 1348.

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JOHN SPENCE

Ravagnani, Benintendi de'

1317–65. Italy. Venetian chancellor. Author of a reworking and continuation of Andrea → Dandolo's chronicles and possibly of an account of the

siege of Zara in 1346, all in Latin. Born in Chioggia, Ravagnani began government service as a notary in the Venetian chancery, served as chancellor of Zadar in 1346–47, and was promoted to the rank of Grand Chancellor in 1352. Ravagnani established a friendship with Francesco → Petrarca on his visit to Venice in January 1354, which he renewed on a diplomatic mission to Milan in May 1355, when he copied some of Petrarch's letters to ancient authors. He later obtained a copy of a portion of the humanist's *Familiar Letters*, which became a model for aspiring local humanists. In 1362 Ravagnani was an enthusiastic supporter of Petrarch's plans to donate his library to the Venetian Republic.

As Grand Chancellor Ravagnani was charged with continuing and updating the account of Venice's history contained in Doge Andrea Dandolo's works. His *Cronica venetiarum* (Chronicle of the Venetians) is a compendious reworking of Dandolo's *Cronica extensa*, which omits mention of events from wider world history, concentrating instead on the deeds of major noble families, the founding of churches, and the collecting of relics. His continuation of the Dandolo's *Cronica breve* survives only in a single vernacular version.

The authorship of the anonymous account of Venice's defence of Zadar during the siege of King Louis of Hungary in 1346 is disputed, but the fact that Ravagnani was an eyewitness to the events described and similarities of Latin style makes him the probable author.

The principal manuscript of the *Cronica venetiarum* are Venice, BNM, Lat. XIV, 177 (4607), and Rome, BNC, Fondo S. Gregorio 628, cod. 30. His *Continuazione della Cronaca Breve* (Continuation of the Brief Chronicle) survives in Modena, Biblioteca Estense e Universitaria, ms. It. 406 (Alpha T VI 32), and the *Cronaca Iadratina* (Chronicle of Jadra), in Venice, BNM, Lat. X, 300 (3801). An Italian translation of his work on the siege of Zara was published anonymously as *Istoria dell'assedio e della ricupera di Zara fatta da' Veneziani nell'anno MCCCXLVI* (History of the siege and rescue of Zara by the Venetians in 1346) by J. Morelli, 1796. Ravagnani's works remain largely unedited.

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BENJAMIN G. KOHL

Rāwandī

[Muḥammad ibn 'Alī Rāwandī]

fl. early 13th century AD (7th century AH). Persia. Historian of the Seljūqs, descended from a family of Rāwand in the province of Isfahan (today Iran), whence his name. Author of the *Rāhat al-Sudūr wa-Āyat al-Surūr* (The comfort of hearts and the wonder of joys), a history of the dynasty of the Great Seljūqs which also includes chapters on royal behaviour.

The *Rāhat al-Sudūr* is dedicated to the Seljūq Sultan of Rūm, Ghiyāth al-Dīn Kay Kūshraw, who reigned 588–92 and 601–7 AH (1192–96 and 1205–11 AD) in west-central Anatolia, with the capital at Konya). The *Rāhat al-Sudūr* contains a historical part which is structured by the listing of the successive rulers and their biography, starting with Toghril Beg (reigned 429–55 AH, 1037–63 AD) and ending with Toghril ibn Arslan (Toghril III, reigned 571–90 AH, 1176–94 AD) and a non-historical part dealing with different topics concerning the pastimes at the royal court, like hunting and chess. For early Seljūq history, Rāwandī's main source is the *Saldjūqnāma* of → Nishāpūrī.

For sultan Toghril III, the material is original since Rāwandī was active in Toghril's court. The *Rāhat al-Sudūr* is an important source for the reign of Toghril III because it not only offers us historical information but also anecdotes, poems and an essays about good kingship, rather like the medieval European mirror of princes. Only a single manuscript of the *Rāhat al-Sudūr* is known, which is dated 635 AH (238 AD).

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HEIDI R. KRAUSS-SÁNCHEZ

Raymond of Aguilers

11th–12th century. France. Author of a Latin chronicle of the First Crusade. Raymond was in a privileged position to observe the Crusade as the chaplain of one of its leaders, Raymond IV of St-Gilles: he was at the heart of the controversy about the Holy Lance of Antioch and claims to have carried it onto the field at the battle of Antioch. His name may suggest an origin near Le Puy (Haute-Loire) and hence a connection with Adhemar, Bishop of Le Puy, who played a dominant role on the Crusade.

His *Historia Francorum qui ceperunt Jerusalem* (History of the Franks who took Jerusalem) was written in the first decade of the 12th century. The whole work leads up to and is centred around the visions which preceded the finding of the Lance, its discovery and the subsequent ordeal of its finder Peter Bartholomew. His work is independent of the → *Gesta Francorum et Aliorum Hierosolimitanorum* and was used as a source alongside it by → Fulcher of Chartres. Where it can be checked it is corroborated by other sources. It represents the only contemporary source presenting the Occitan point of view on the Crusade, and some elements are echoed in the later Occitan → *Canso d'Antiocha*. For example Heraclius of Polignac appears only in Raymond and in the *Canso*.

The text exists in seven manuscripts. In six of these it sits alongside the works of Fulcher of Chartres and → Walter the Chancellor on the Crusade and early years of Outremer; it is alone in the remaining manuscript. A further three manuscripts preserve late and/or incomplete versions. The edition follows manuscript A (Paris, BnF, lat.14378), a 12th-century codex with an introduction by Guillaume Grassegals.

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CAROL SWEETENHAM

al-Razi

[Isā bin Ahmad bin Muhammad ibn Musā al-Rāzī]

ca 284–343 AH (ca 888–955 AD). Al-Andalus (Muslim Spain). An Andalusī scholar of Persian ancestry, born in Cordoba, disciple of Qasim ibn Asbag and a member of the court of the Umayyads of Cordoba. His most important work was the Arabic royal chronicle *Akḥbar muluk al-Andalus* (History of the Kings of al-Andalus). It combined first-hand information, access to the records of the Umayyad chancery, and courtly praise for his patrons. His son Isa ibn Ahmad al-Razi continued his work under caliph al-Hakam II. There are no extant Arabic manuscripts of his work, which has been reconstructed from other Arabic chronicles such as the *Muqtabas*, by → Ibn Hayyan, and a vernacular translation made for King Dionis of Portugal, ca 1300 (see also → *Crónica de Rasis*).

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ANA ECHEVARRÍA ARSUAGA

Readers and listeners

1. Literacy and Orality; 2. Orality, Aurality and Reading in Medieval Chronicles (a. Listening; b. Reading)

1. Literacy and Orality

The 20th century has brought us a profound awareness of the fundamental role that voice and performance played in the composition, transmission, and reception of ancient and medieval texts. The first impulse for the study of what would later be called "orality" was given by the research of Antoine MEILLET (1923) and Milman PARRY (1930, 1933, 1971) on the presence of formulae in various ancient texts, most notably Homeric epic. MEILLET and PARRY argued that Homer's work was "entirely composed of formulae handed down from poet to poet" (MEILLET 1923). These formulae were memorized by poets in order to compose verse more quickly, and they also served as mnemonic aids to performers who needed to commit longer pieces to memory. Therefore, many of the famous texts of the ancient world came to be regarded as products of a rich and vigorous oral tradition, and not of a highly literate society, as scholars had previously assumed.

This approach also revolutionized medieval studies, because some of MEILLET and PARRY's conclusions were relevant to the understanding of medieval texts as well (see MAGOUN 1953, LORD 1960, and later FINNEGAN 1977, SCHOLZ 1980, ONG 1982, STOCK 1983, ZUMTHOR 1987, DOANE and PASTERNAK, 1991, GREEN 1994, RICHTER 1994, COLEMAN 1996, VITZ 1999). Thus, late 20th-century criticism has convincingly argued that numerous medieval texts were also composed and transmitted *viva voce*, and written down at a later date. Additionally, medieval writings exhibit oral traits which suggest that they may have been dictated orally to a scribe, and also that their intended mode of reception was aural (see COLEMAN's notion of "aurality", 1996).

2. Orality, Aurality and Reading in Medieval Chronicles

Given the voluminous aspect of many a chronicle manuscript, modern readers might be tempted to believe that these texts were composed in the silence of medieval scriptoria and were intended to be read exclusively in the silence of a library. However, recent scholarship (COLEMAN 1994 and 1996, BENNETT 1997, ELEY 2006, ÖZTÜRKMEN 2009, SHAWCROSS 2009, to quote just a few examples) has shown that orality and aurality played an

important part in the creation, transmission, and reception of medieval chronicles.

a. Listening

There is an ample body of evidence to prove that medieval chronicles were read out loud or even performed in front of courtly audiences. The first point to notice here is that many medieval chronicles were written in verse (e.g. → *Chronicon rhythmicum Leodiense*, → *Verse Chronicle of Early British Kings*, → *Dalimil*, → *Rijnkroniek van Holland*, → *Chronicle of the Morea*, → *Danske Rimkronike*) and, as with other rhymed compositions such as poems and novels, this is usually a sign that they were intended for a public performance. Other texts bear words such as *carmen*, *canso*, *lied* or *chanson* in their title (→ *Anmolied*, → *Carmen de bello Saxonico*, → *Canso d'Antiocha*, → *Chanson d'Antioche*, → *Chanson de la Croisade contre les Albigeois*), which clearly indicates their oral nature. However, versification was not a *sine qua non* for performance. As we shall see later, prose chronicles could be read out loud in front of an audience as well. (See also → Verse and prose.)

Numerous chroniclers exhort their audience to listen to the story, rather than read it. Jordan → Fantosme, for instance, constantly urges the audience to "listen" (*oez*) to his chronicle. The exhortation to listen is sometimes preceded by "now" (*or*) or followed by "my lords" (*seignur*), and it constitutes one of the most popular formulae used by medieval poets, novelists, and chroniclers. Moreover, when the chronicler wants to remind the audience about a past event or anticipate a future development, he does so by using verbs that refer to hearing, not reading: "you have heard it said" (*bien l'avez oï dire*), and "as you will now hear" (*cum ja oïr purrez*).

References to public reading and listening are to be found in countless chronicles. In the German realm, references to listening (*hören*, *hören*) abound in texts such as the *Reimchronik* of → Eberhard von Gandersheim, the → *Ältere Livländische Reimchronik*, the → *Sächsische Weltchronik*, as well as in the universal chronicles of → Rudolf von Ems and → Jans der Enikel. Back in France, → Froissart not only asks the audience to listen, but he also mentions that he himself read out loud sections of his *Meliador* to his host, Gaston Fébus of Foix-Béarn. Although references to reading become more numerous

in the fourteenth century (see SAENGER 1997), the public performance of chronicles and other texts has remained a favourite practice of medieval rulers throughout the Middle Ages. → Christine de Pizan, for instance, writes that Charles V of France even had a favourite reader in the person of Gilles Malet, who was also the keeper of the royal library. Significantly, Christine also mentions that the historical text that Charles V of France enjoyed listening to the most was the *Faiz des Romains* which, according to Olivier de → la Marche, was also one of Charles the Bold's favourites.

Many chroniclers present their narratives as a form of speech, rather than a form of writing. When he narrates his story, Jordan Fantosme uses the verbs "to say" (*dire*) or "to tell" (*cunter*), and even "to sing" (*chanter*). → Robert de Clari too begins his chronicle by declaring that he will "tell" the audience why the crusaders went to Constantinople. Jans der Enikel uses a similar verb to describe his narration: *vor sagen*, "to declaim, say aloud". Other chroniclers used a mixed vocabulary, partly oral and partly written. Dino → Compagni, for instance, asserts in the prologue to his history of Florence that his main purpose was to write (*scrivere*) the truth. Several lines farther, however, Compagni expresses his desire to "tell" (*dirò*) the audience some more about the noble city of Florence. Words referring to writing become more frequent in the works of late medieval historians, such as Philippe de → Comynnes and Georges → Chastelain, but they never completely supplant oral references. This massive presence of words relating to speech in medieval chronicles can be attributed to two main factors. The first reason is that, as was mentioned earlier, many chroniclers assumed that their stories might be read publicly, and the use of oral vocabulary facilitated the performance of the text. The second possible reason is the fact that speech was involved in the very composition of numerous chronicles, as medieval historians often dictated their story to a scribe. In his *Roman de Rou*, → Wace complains about not having a scribe like other writers (III, 151–60), which means that he had to write everything by himself. But Wace is an exception, for most other chroniclers, such as → Geoffrey of Villehardouin, → Jean de Joinville, and Froissart, admit more or less openly that they dictated their texts.

The use of pronouns by medieval chroniclers also suggests that chronicles were created in an environment where orality and aural play played

an important part. Naturally, many classical and medieval historians refer to themselves in the first person: Polybius, → Tacitus, Livy, → Eusebius, → Bede, Froissart and Comynnes among others. Other historians, however, refer to themselves in the third person (Julius Cesar, Villehardouin, Robert de Clari), or use both the first and the third person in different contexts (see Joinville). Certain chroniclers may indeed have wanted, like Cesar, to give themselves a certain aura of majesty. However, many others just dictated the story to a scribe, who later wrote down and embellished the story about his master—naturally, in the third person. Another explanation of the use of the third person is that some chroniclers may have intended their stories to be read out loud. In this case, the use of the first person could have confused the audience, who might have mistakenly interpreted the pronoun "I" as referring to the performer instead of the actual historian. This situation would have been particularly problematic for historians who were also involved militarily in the events they describe: Villehardouin, for instance, who was also Marshal of Champagne and one of the leaders of the fourth crusade, would have certainly not liked his acts of prowess to be attributed to anyone else but himself.

b. Reading

Although many chronicles exhibit oral features, there are also cases of fictive orality, where a text intended for private reading contains references to an alleged performance (SCHOLZ 1980, 57–64, 84–8, and GREEN 2002, 35–46). Moreover, although many chronicles are oral/aural in nature, it is difficult to believe that entire chronicles could be read during a performance. True, verse chronicles could have been abridged or divided into several sections to be performed on different days. But in the case of prose chronicles, however, it is more probable that excerpts were performed orally in front of courtly audiences, while the entire manuscript could be read privately.

There is significant evidence that medieval chronicles were read privately, whether at home or in personal, monastic, royal or university libraries. SANGER (1997) has argued convincingly that silent reading became more frequent during the late Middle Ages, in conjunction with the spread of word separation in manuscripts and of literacy in general. The growth of literacy also led, as was mentioned earlier, to an increased

number of references to reading (as opposed to listening) in medieval chronicles. Jans der Enikel, for instance, notes in the *Fürstenbuch* that he read one of his source-materials in Vienna (*dò las ichz unde hânz gesehen*). Rudolf von Ems writes that his readers may skip a *paragraf* once in a while, if they so desire—"paragraf" being of course a term that can be useful only to readers, not listeners. Moreover, Rudolf's work contains acrostics which could have been noticed only by readers. The emphasis on the visual aspect of the manuscript also proves that chronicles were meant to be read, not (always) listened to. Thus, historiated initials, illuminations, maps, parallel tables, and carefully designed layouts were clearly intended for readers. → Martin of Opava's chronicle, for example, uses a special layout, in which each double page covers fifty years, with fifty lines per page. The left-hand page gives the history of the papacy, with one line for each year, whereas the right-hand page gives the history of emperors—a layout which would have been impossible to convey through an oral performance.

Another consequence of the spread of literacy was the creation of large libraries, in which chronicles had often a privileged position. To give just a few examples, in Charles V's library, one could find manuscripts of → Henri de Valenciennes, the *Faiz des Romains*, and Joinville, whereas Philip the Bold of Burgundy owned translations of Livy, the *Estoires d'Outremer*, the *Fleur des histoires de l'Orient* of Hayton of Corycus, two copies of Villehardouin, a copy of the *Eracles* by Gautier d'Arras, two copies of the → *Grandes Chroniques de France*, three copies of the → *Chroniques de Flandres*, a book by Mandeville, and several texts by Jean → Creton and Christine de Pizan.

It is therefore safe to conclude that most medieval chronicles were not limited to a single type of audience, whether constituted of readers or listeners. Instead, chronicles should be seen as "amphibious" texts (VITZ 1999), which could be both read privately and aloud in front of an audience, and their versatility is most certainly one of the main reasons for their popularity in the Middle Ages.

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CRISTIAN BRATU

Reading Annals

late 13th century. England. Unedited Latin annals from 1 to 1285, in a single hand, with another hand's corrections, probably produced at Reading Abbey (Benedictine). This text, in BL, Cotton Vespasian ms. E.iv, is called *Winchester-Waverley Chronicle* by LIEBERMANN and COATES, who sought to highlight its relatives among such related annals as those of → Winchester, → Waverley, → Worcester, → Southwark, → Bermondsey, → Hyde and → Tewkesbury. The title *Reading Annals* is based on the assertions of KER and COATES that the annals were produced at Reading Abbey or its daughter cell, Leominster Priory. Its content, like that of its nearest textual relatives, the annals of Hyde and Waverley, draws, as LIEBERMANN and DENHOLM-YOUNG have argued, on a lost Winchester chronicle based partly on the *Southwark Annals*. Reading and Hyde agree substantially concerning events prior to 1202, and in later sections Reading provides considerable material used in the → *Worcester Annals*. LIEBERMANN printed the overlap of these texts to reinforce his concept of *Wintoniensis deperditi*, focussing on their common account of 12th and 13th-century events and omitting most independent readings. COATES's association of Vespasian E iv with Reading depends upon the localized material that a slightly later hand has supplied to several annals. The same hand also added content to the same manuscript's text of *Li Rei de Engleterre* (s.v. → *Livre de Reis de Britannie*).

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SHARON GOETZ

Récit d'un ménestrel d'Alphonse de Poitiers

[Chronique des rois de France; Abrégé de l'histoire de France]

ca 1260. France. According to the prologue, this Old French chronicle of the kings of France was written for Alphonse de Poitiers (1220–71), brother to Louis IX, by an anonymous "minstrel" who translated and collated from Latin originals. It was a loose translation of a Latin compilation made by a monk of Saint-Germain-des-Prés in the early 13th century, the → *Gesta regum Francorum usque ad annum 1214* which had already served as basis for a free translation by → Anonyme de Béthune (ca 1216). The final three chapters drew on the *Speculum historiale* of → Vincent of Beauvais. Some time between 1242 and ca 1260, the Ménestrel adapted the *Gesta* and continued the narrative until the accession of Louis IX in 1226. Some manuscripts contain later continuations. The chronicle was part of a growing tradition of 13th-century vernacular prose histories written for a lay audience, which led to → Primat's production of the *Grandes Chroniques* (see also → Genealogical Chronicles in French and Latin). Primat adopted the prologue by the Ménestrel with adaptations for his own preface. Several of the 13 known manuscripts contain genealogical tables listing the French kings before or after the main text, including BnF, fr. 5700 (early copy), fr. 13565, fr. 4961.

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MARIGOLD*ANNE NORBYE

Récit d'un ménestrel de Reims

mid-13th century. France. Anonymous verse chronicle in Old French particularly concerned with Reims and North Eastern France. Known by its modern title only since the 1876 edition, this prose chronicle remains mysterious. It is an excerpt from a longer work, with neither a proper beginning nor ending. Written, or at least written down in the form in which it survives, in 1260/1—as is clear from the subject-matter, it presents a richly gossipy amalgam of fact and fiction of the preceding 80 years or so of the history that mattered to an audience in north-eastern France. The Crusades feature heavily—much of the aristocracy of Champagne and Flanders were deeply involved in them; much of the chronicle is devoted to the kings of France and their struggle with the Angevin kings of England; and there is a considerable focus on the affairs of the county of Flanders. There is a persistent focus on the city of Reims with evidence of local knowledge.

The Ménestrel's history is garbled, derived perhaps from memory of the → *Chanson d'Antioche* and the works of the → Anonyme de Béthune, but he produces colourful portraits of Philip Augustus, Saladin—a real hero, Richard the Lionheart and Blanche of Castile, and tells stories about them that were current, including the tale of a romance between Saladin and Eleanor of Aquitaine, and the rescue of Richard the Lionheart by the minstrel Blondel—the first occurrence of this powerful and persistent legend. The text survives in two versions in the manuscripts: London, BL, add. ms. 11753 and Paris, BnF, fr. 24430: one version omits the account of very recent power struggles in Flanders, providing a more neutral version for a Flemish audience.

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Literature: *RepFont* 9, 452–3.

LINDY GRANT

Reginald of Wroxham

d. 1235? England. Author of lost chronicles (*cronicis*) of which only excerpts for the years 1213–16 and 1235 survive as interpolations into one manuscript of → Matthew Paris's *Flores Historiarum* (London, BL, Royal 14.C.6). The interpolations, published as an appendix to the introduction of LUARD's edition, were apparently made when the early part of the manuscript (down to 1304) was being written at the Benedictine monastery of St. Benet Hulme in Norfolk. The final entry notes the death of Reginald Cresi, parson of Wroxham in 1235.

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Literature: *Rep Font* 9, 458.

EDWARD DONALD KENNEDY

Regino of Prüm

d. 915. Germany. Regino entered the Benedictine order in his youth, becoming abbot of Prüm in 892 during difficult times for the abbey, largely at the hands of the Normans. His *Chronicon* was Regino's most ambitious and influential work, and won him a reputation as an historian. He also published a guide to music, the *Epistola de Harmonica Institutione*. His *Chronicon* covers the history of Christianity until the beginning of the 10th century, drawing upon a range of existing sources (→ Bede's influence in the earlier part of the narrative is particularly conspicuous). It offers a valuable and quite vivid sketch of the political events of late Carolingian Europe, and it is in respect of this that his chronicle is generally held to be most original. Regino's narrative concludes in the year 906, but his chronicle was continued for a further six decades by a later writer, generally thought to be Adalbert of Magdeburg. The *Chronicon* of Regino is preserved in two manuscripts dating from the 11th century (Vienna, ÖNB, 408, fol.16^v–136^r and Munich, BSB, clm 6388) and in many later copies.

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STEPHEN PENN

Regnal lists of Scotland

13th–16th century. Scotland. Scottish regnal lists were lists of kings that functioned as non-diagrammatic genealogies to indicate the relationship of kings to their predecessors. They were originally recited at Scottish coronations to bolster the belief that Scotland had been independent since antiquity, in contrast to England, which had been ruled by Britons, Romans, Danes, Anglo-Saxons, and Normans. Although at times the lists, like genealogical chronicles, had brief accounts of the kings' reigns, they were often no more than lists of names that had been passed on from the early Middle Ages through oral tradition and were sometimes combined with lists of Pictish kings to give the Scots a longer history. Most were in Latin, but some were written partially in Gaelic and at least one in Anglo-Norman.

They continued to be copied in the later Middle Ages. Two lists concluding with James V—one with text, one without—were published with the prefatory material to the first edition of Hector → Boece's *Historia Scotorum* (1526/27), and one of these lists also appeared in the edition of John Bellenden's translation of Boece (ca 1540). One early manuscript of a Scots regnal list is the Melrose Abbey version of the → *Chronicon Elogiacum* (ca 1264) in London, BL, Cotton Faustina ms. B.ix.

Also see → *Chronicles of the Scots*, → *Chronicle of the Picts and Scots* [Anglo-Norman], → *Chronicle of the Picts and Scots* [Latin], → *Chronicle of the Scots and Picts*, → *Chronicle of Huntingdon*.

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EDWARD DONALD KENNEDY

Reimchronik der Appenzellerkriege (Verse chronicle of the Appenzell wars) [Appenzeller Reimchronik]

1404/5. Switzerland. An account of part of the Appenzell wars (1400–04) in 4142 lines of not very elaborate Late Middle High German verse, the first rhyming chronicle from Switzerland. Written by an unknown conservative contemporary, it tells of the struggle of the district of Appenzell for independence from St. Gall Abbey, a conflict which involved also the town of St. Gallen, the League of Swabian Towns and the Confederation, especially Schwyz and Zürich. The first date clearly identifiable is the covenant of 17th January 1401 between St. Gall town and the Appenzell communities (v 208), the last, the peace of 23rd April 1404 (v 3765). The narrated time begins at least half a year earlier (v 138) and ends later, but before the battle at Stoss (17th June 1405).

The relatively neutral position of the narrator seems programmatic (*Ich wil es nieman tuon ze laid*, I don't wish to offend anyone, v 4). Though most critical of the Appenzell peasants (vv 1434–8), the narrator takes care to show the cruelty of attacks (battle at Vögelinsegg, v 1320–95) and crimes, and to attribute them to the right party (v 764 f.), chiding in an excursus the sin of pride of peasants, noblemen, townspeople and clergymen (v 1485–1581). The details tally with council records, but offer considerably more information. Direct speech is used frequently in the presentation of acts of counselling and appeasement. The geographical perspective is St. Gall (v 610). The sole manuscript is St. Gallen, Stiftsarchiv, Bd. 87, 69^r–137^r (16th century).

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URSULA KUNDERT

Reimchronik der Bischöfe von Osnabrück

15th century. Germany. Short anonymous episcopal chronicle from Osnabrück in Low German, in 230 lines of rhyming couplets, running from the first bishop Wiho (d. 804/05) to Rudolph of Diepholz (d. 1455). The bishops are treated with varying degrees of detail, ranging from a single line to 18 lines. The bishops' backgrounds and achievements are listed, with no outstanding favourites on the part of the poet. Dietrich Lilie (d. after 1553), the translator of Ertwin → Ertman[n], recalls a now lost board in Osnabrück cathedral on which this or a similar rhyme chronicle was written. There are two known manuscripts, Osnabrück, Niedersächsisches Staatsarchiv, Dep 3bIV Nr. 6411, fol. 1^r–16^v and Münster, Bibliothek des Vereins für Geschichte und Altertumskunde Westfalens, C 160. Of these, the Osnabrück manuscript is of special interest, as Ertwin Ertman used and annotated it when compiling his chronicle.

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HIRAM KÜMPER

Reimchronik über die Kölner Unruhen (Rhymed chronicle of the disturbances in Cologne)

1483. Germany. Anonymous vernacular verse chronicle of an urban conflict. The text gives an account of the riots in Cologne in the years 1481–82, in which the authority of the town council was threatened by prominent members

of some guilds. It was obviously written immediately after the feast of thanks for the end of the riots on 19 February 1483, since some of the participants in the riot are mentioned as still being a threat. The author, who sided with the council, made use of the → *Weverslaicht* as a model for his 877 verses although his style was judged by the editor to be much worse. In the best manuscript (Cologne, StA, A II, 66) the language is influenced by its 18th-century copyist. There is also a prose version, the → *Prosarelation über die Kölner Unruhen*; the author of the verse account included additional detail on the riots.

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Literature: *RepFont* 9, 477.

ALHEYDIS PLASSMANN

Reimchronik des Würzburger Städtekrieges

early 15th century. Germany. Elaborate account of the conflict between Bishop Gerhard von Schwarzenburg and the city of Würzburg (1397–1400), written in German vernacular, in 2216 verse couplets. The author's sympathies seem to have been on the bishop's side, as is seen for example in a critique on King Wenzel for granting Würzburg the status of an imperial free city (verses 855–1010), but a group of later manuscripts add a short epilogue in favour of the burgesses.

For his edition of the text ROCHUS VON LILIENCRON could rely on seven manuscripts, all 16th century, but most of these must be considered lost. Wolfenbüttel, HAB, cod. Guelf. 16 Blankenburg is among the best surviving texts, and includes the epilogue. Manuscripts and prints produced during the peasant's revolt of the 1520s show an attempt to relate the old conflict to current events. The 1527 print and its manuscript copy (Würzburg, UB, M. ch. q. 147, fol. 88^r–97^v) identify the author as a certain Bernard van Ussigkheim (verse 1012). He was probably born from the Frankish family of Ussigheim, for several members of this family were canons and vassals of the Würzburg bishop.

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HIRAM KÜMPER

Reiner of St. James

[Reinerus Leodiensis]

1157–1230. Low Countries. Prior of the Benedictine abbey of St. Jacques at Liège. Born to a knightly family, Reiner became successively subdeacon (1175), deacon (1179), monk (1180), priest (1191) and finally prior (1197). His responsibilities in the abbey required him to travel widely: to the Mosel (1213) and to Rome, where he is attested in 1184, 1186, 1208 and 1215, for the occasion of the Fourth Lateran Council.

Among several poetic, geographic and biographical writings his most important work is his *Annales sive chronica sancti Iacobi Leodiensis*, a continuation of the work by Lambertus parvus for the years 1193–1230. Lambertus parvus, fellow monk in St. James (d. 1193) had compiled the annals for the years 988–1193. In his *continatio*, Reiner provides substantial information on his own person and on everyday life in Liège. He shows great interest in climatic conditions and in the price of groceries. He records the crusades and the conflicts between pope and emperor, between the French king and the count of Flanders, between France and England, and between the duke of Brabant and the prince-bishop of Liège. His principal sources are eyewitness accounts. Reiner's style is sober, correct and precise. The autograph and sole manuscript is Liège, BU, ms. 162.

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CHRISTIAN DURY

Reinier of St. Lawrence

1110/20–ca 1190. Low Countries. Benedictine monk of St. Lawrence's Abbey in Liège (modern Belgium). Author of several historical and hagiographical works in Latin. One of his most remarkable pieces was his *De ineptiis cuiusdam idiotae libellus ad amicum* (Booklet to a friend on the trifles of an illiterate). Asked by a friend for a list of his works, Reiner wrote this book in which he described not only his own works (part two), but also those of previous authors from St. Lawrence (part one). He composed this "institutional literary history"—one of the very first in its genre—after 1158 and probably before 1170. The work would be continued by later authors, including → Jean de Stavelot, up to the year 1404 as a kind of abbey chronicle.

Among Reiner's works mentioned in *De ineptiis* are the *Triumphale Bulonicum*, an account of the recapture of the castle of Bouillon by the bishop of Liège in 1141, and several hymns and hagiographical works. In the years 1170–85 Reiner composed the lives of the alleged founder bishops of St. Lawrence Evraclus (959–71), Wolbodo (1018–21), and Reginard (1025–37). His sources for these lives were, by his own account, → Anselm of Liège and a book on the foundation of St. Lawrence written by → Rupert of Deutz. The existence of this work by Rupert, which Reiner had already mentioned in *De ineptiis* and which has been called *Libellus de constructione huius monasterii* or *Chronicon Sancti Laurentii Leodiensis*, has however been questioned. Possibly Reiner invented the work in order to lend authority to his assertions on the origins of St. Lawrence. He was in any case a clever writer who did not hesitate to manipulate Rupert's authority for the purpose of assuring the monastery's position in the political and ecclesiastical landscape of mid-12th century Liège. Reiner's works are important sources for the history of the prince-bishopric of Liège in this period. Only part of his historical work has survived in a medieval manuscript: Brussels, KBR, 9332–9346.

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PIETER-JAN DE GRIECK

Reise, Nikolaus

ca 1400–1462. Germany. Probable author of the *Chronik von alten Dingen der Stadt Mainz* (Chronicle of the antiquities of Mainz): the text mentions a certain *Clesse*, who is traditionally identified with Reise. Reise belonged to the patricians of Mainz, was a member of the city council and became its mayor in 1444. The chronicle, mainly written in 1446, gives a summary of the history of Mainz between 1332 and 1452. It begins with the granting of privileges to the city of Mainz by the archbishop in 1135 and 1229. A primary concern is the difficulties in patrician government and administration. Reise emphasizes the struggles between city council and guilds in 1332, the deposition of the city government in 1444 and of government and church between 1445 and 1452. He tries to give detailed and exact information and to locate his diary-like description in the contemporary imperial context. Both the main text and the extensive appendix include diploma, correspondences, and protocols of agreements which give evidence of the author's meticulous approach. The principal manuscript is Frankfurt a. M., StB & UB, ms. germ. qu 51.

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GESINE MIERKE

Renaissance historiography

1. Renaissance humanism

In modern Renaissance scholarship, the term "Renaissance historiography" is often used to refer to historical studies about the Renaissance, in contrast to the use of the word "historiography" by medievalists, who use it most commonly to refer to the historical texts of the time they study and to the constructions, theories and methodologies underlying these writings. In the current context "Renaissance historiography" will be understood to comprise the approaches to the writing of history during the European Renaissance, and in particular those influenced by humanism.

In cultural history, the Renaissance forms the bridge from medieval to modern; this transition, however, was gradual, and medieval cultural tendencies did not disappear from one moment to the next—if at all—with the introduction of Renaissance humanism. Moreover, many aspects of Renaissance culture had deep roots in the Middle Ages.

Humanism can best be understood as an intellectual movement, primarily characterised by an interest in classical culture, in which the *studia humanitatis* (i.e., the "arts") were given centre stage; as such, it has always been part of Western European cultural history, and is not exclusive to a specific era, although it was more pervasive in particular periods. The dominant form of humanism of the late middle ages and the early modern period originated in fourteenth-century Italy, in the works of such outriders as Albertino → Muscato and Francesco → Petrarca, and was distinguished by the emphasis its adherents accorded to the restoration of classical learning and the recovery of the literature of antiquity; it is set apart from earlier expressions of humanism, such as that of the Carolingian and the twelfth-century "Renaissances", by the practical application of classical rhetoric in contemporary life, especially in the realms of politics and the law, but also in other fields of knowledge, including philosophy and literature, and also historiography. When this Italian humanism spread to the rest of Europe, where it had its main impact from the second half of the

fifteenth century onwards, the devotion to classical language and literature was accompanied by a veneration of recent Italian scholarship.

2. "Medieval" and "Renaissance"

While as a cultural movement, Renaissance humanism is undoubtedly discernible in the international scholarly networks of the fifteenth century and in individual works of literature and philosophy, in historiography the distinction between "medieval" and "renaissance" works is far from clear-cut: characteristics which have previously been seen as identifying characteristics of humanism—such as a sense of anachronism, an interest in archaeology, attention for language and rhetoric, insertion of direct discourse and purposeful interruptions of chronological sequence—have all been observed in "medieval" historical works, and found absent in many "Renaissance" or "humanist" ones.

Nevertheless, a number of general tendencies more or less particular to Renaissance historiography can be identified—although it should be borne in mind that there are clear indications that to contemporaries, particularly those who were not themselves directly involved in the intellectual movement, the attraction of humanism may often have been its status as the *current*, rather than the *new* scholarship.

Setting the stage for the later development of humanist historiography, Leonardo → Bruni combined the medieval chronicle with Petrarchan humanism's interest in eloquence and philology; Flavio → Biondo set a further example by introducing an interest in topography and archaeology. Subsequently, authors of local or municipal chronicles (e.g. Gregorio → Dati; Marcantonio Coccio → Sabellico) and propagandistic court histories (e.g. Giovanni → Albino; Bartolomeo → Facio) further developed humanist forms of historical writing in Italy. Under the influence of Renaissance humanism and subsequently also the printing press, the fifteenth and early sixteenth centuries became a period of intense experimentation in historical writing throughout Europe. From the late fifteenth century, humanism's impact appears amplified by the increased accessibility of an ever wider variety of texts due to the emerging printing industry.

3. The "Rediscovery" of the Classics

Humanism's principal contribution to Western Europe's intellectual culture was the "rediscovery" and, after the introduction of the printing press, the subsequent publication of classical sources. In the tradition of historical writing, this gave rise to the use of the historians of antiquity not only as sources, but also as historiographical models. (See → Classical historical writing)

The new or increased accessibility of the writings of classical authors of history and ethnography such as → Tacitus and Pliny helped to refute and replace Trojan origin myths by providing new information about the origin and settlement histories of the European peoples (e.g. Cornelius → Aurelius; Sigismund → Meisterlin); such replacement, however, is not necessarily a sign of increased critical sensibility, and may often have been more a matter of political inclination—perhaps particularly a wish to distance regional historiographical traditions from those of the French kingdom and the Holy Roman Empire—and it is often accompanied by the provision of new, equally uncritically recounted myths; on occasions, medieval historical mythologies were given added weight by further classicising fabrications, as in the case of the Herculean origin myth of the Spanish monarchy in the work of Florián de Ocampo (see → *Crónica General Vulgata*).

New histories were being modelled after those of classical authors, such as Sallust (e.g. Giovanni → Albino; Antonio → Ivani), Tacitus (e.g. Conradus → Vecerius), Livy (e.g. Marcantonio Coccio → Sabellico; Bartholomaeus della → Scala), Caesar (e.g. Marin → Sanudo il giovane), Virgil (e.g. Francesco → Filelfo). The diversity in forms represented by the various classical models for historical writing also led to a (relative) diversification of genre; thus, for example, greater prominence was given to biographies (e.g. Giovanni → Boccaccio; Giovanni → Simonetta; Thomas → More's *Henry VIII*; Sanudo's *Vite dei Dogi*; Michele → Savonarola), thematic histories (e.g. Polidoro → Virgilio's *De inventoribus rerum*; Giovanni → Pontano's *Actius*), chorographies (Konrad → Celtis, Franciscus → Irenicus, following the examples of Flavio Biondo and Aeneas Sylvius → Piccolomini). The diversification of historiographical styles was further augmented in the sixteenth century by the exploitation of the

possibilities of rapid dissemination of (shorter) texts through the printing press, and the subsequent development of shorter types of (often contemporary) historical writing, such as the pamphlet and the song sheet.

4. Historical criticism and historical frauds

Lorenzo → Valla's refutation of the *Donatio Constantini* on the grounds of its anachronisms is an early example of a more rigorous approach to historical criticism, based on an immersion in classical Latin language and culture. Indeed, the philological origins of Renaissance humanism led to a tendency for critical assessment of sources, and to new challenges to long accepted historical traditions. These attitudes also led to the collection and juxtaposition of primary sources from, which gradually developed into the Early Modern tradition of antiquarianism.

Nevertheless, where a serious effort at historical criticism was once identified as one of Renaissance historiography's most important innovations, it was neither absent in the Middle Ages nor universal in the Renaissance. On the contrary, precisely humanism's veneration of classical culture regularly led to an uncritical preference for erroneous "early" sources over occasionally more reliable later ones, to exuberant myth-making, or even to downright historical frauds, such as those of Annus of Viterbo (Giovanni Nanni, d. 1502), whose invention of several classical sources on which he based his own authority as a historian rivals in ingenuity and attractiveness the inventions of → Geoffrey of Monmouth. The antiquity of Annus's sources formed the basis of the popularity of his historical myths by admirers of humanism throughout Europe (Jean → Lemaire de Belges was an early admirer who built further fabrications on Annus's foundations). Another case of historical fraud based on a fictitious classical source is Higuera's → *Omnimoda historia*.

5. Periodization

Petrarca argued that the classical period had been followed by a culturally destructive period of darkness; his hopes were that this would soon be followed by a period of recovery and renewal. According to his followers in the fifteenth cen-

tury, this period of renewal had in fact been ushered in. Petrarca's negative critique of the culturally destructive post-classical period gave rise to the terminology of the "Dark Ages", which was still being used by historians well into the twentieth century. Petrarca's concept was applied to the structures of historical writing by Leonardo Bruni, who seems to have been the first to use the term "Middle Ages" (in the form *medium tempus*) in 1416 to designate the period of Florentine town history from 450 to 800. The concept was broadened by Flavio Biondo to refer to a whole millennium of Italian history (400–1400). Biondo's title, *Historiarum ab inclinatione Romanorum imperii decades* makes clear that this middle period was to be regarded as one of cultural stagnation.

Together, Bruni and Biondo laid the basis for a new periodization of human history, which gradually replaced the traditional periodization of salvation history (see → Six Ages of the World and → Daniel's dream). Replacing the idea of a world in continuous decline was one of possible renewal and progress: the threefold division of human history into a golden age, followed by an age of decline, ultimately followed by one of recovery and renewal, which in essence is our division into ancient, medieval and modern history.

This new periodization was, however, still poorly defined and contingent to the individual historiographical project, and often grounded in earlier, traditional antecedents; thus, for example, Johannes de → Beke had already presented a threefold division of the history of Holland not dissimilar to, but without doubt independent of his contemporary Petrarca's; this model could easily be adapted by historians writing under the influence of humanism, and as such, the "medieval" and the "Renaissance" aspects of their works cannot always clearly be distinguished from each other.

Experimentation with periodization also led to the division of history into centuries, which is first attested in the *Chronicon urbis et ecclesiae Maguntinensis* of Hermannus → Piscator (d. 1526), but only received wider currency later. There had been earlier attempts to divide historical writing into regular blocks of time; for example, the chronicle of → Martin of Opava had presented regular periods of fifty years on each double page. This division, however, concerned the presentation of history in terms of page layout, and did not attempt to represent perceived divisions in history itself. Similarly,

the first consistent application of dating BC as an extension to the system of dating AD which had long been current (see → Chronology and chronometry) also found its origins in experiments with chronicle layout in this period, particularly in → diagrammatic chronicles such as Werner → Rolevinck's *Fasciculus temporum*.

6. The spread of Renaissance historiography

Several humanist authors of histories had themselves been involved in publishing classical sources (e.g. Celtis; Giorgio → Merula), or making them available in the vernacular languages (e.g. Pero → López de Ayala); conversely, humanists also translated vernacular historiography into humanist Latin (e.g. Aelius Antonius de → Nebrija). Humanist authors throughout Europe were among the first to write specifically for dissemination of their works through the printing press (e.g. Lucio Sículo → Marineo; Marcantonio Coccio → Sabellico; Hartmann → Schedel; → Augustine of Olomouc), occasionally expanding and reworking their histories over successive editions (e.g. Robert → Gaguin; Giacomo Filippo → Foresti). Other historians with an interest in humanism themselves profited from the products of the printing press (e.g. Jan van → Naaldwijk; Veit → Arnpeck; Jakob → Wimpfeling), which made available to them a wider range of sources than would have been the case for earlier generations. Such sources included the editions of classical sources, but also the products of Italian learning, such as the works of the humanists Poggio → Bracciolini, Biondo and Piccolomini (used, for example by Schedel, Naaldwijk, Arnold → Heymerick and Hermannus → Piscator); also the international appeal of the more traditional chronicle of → Antoninus of Florence may be accounted for by its Italian origin (e.g. Naaldwijk, → Veit of Ebersberg and → Johannes a Leydis).

Thus, the influence of Italian Renaissance humanist historiography spread through the dissemination of works available in printed editions, but in addition, many historians influenced by humanism had themselves spent time in Italy (e.g. Celtis, Schedel, Willem → Frederiks, Johannes → Hinderbach, Meisterlin, Melchior → Russ Jr.; Alfonso Fernández de → Palencia; Joan → Margarit; Rodrigo → Sánchez de Arévalo) and conversely a number of Italians played a part in

establishing humanist historiography elsewhere (e.g. Filippo → Buonaccorsi in Poland; Pietro → Ransanus and Antonio → Bonfini in Hungary; Polidoro → Virgilio and Titus Livius Frulovisi [see → *Lives of Henry V*] in England).

7. Medieval historiography in the early modern period

Among humanists, there was a clear sense of belonging to a new time, a Renaissance after a period of cultural decline. Nevertheless, the precepts of the classicising *ars historica*, while being a genre favoured by some humanist historians in the sixteenth and seventeenth centuries with a small number of antecedents in the fifteenth (e.g. Giovanni → Pontano; Fernán → Pérez de Guzmán), were often ignored by their authors when composing their historical works, in which they reverted at least in part to more traditional models of historiography. While there was certainly, in some authors, an awareness of the innovativeness of the "new histories" (see Ladislaus → Sunthaym), many more, among them some of the most erudite (e.g. Johannes → Trithemius) show the unproblematic and easy-going adaptation of a mixture of "new" and "old" methodologies and practices in historiography, although occasionally such fusion could lead to a muddle of contradictory elements, as in the case of the *Divisiekroniek* (see Aurelius), which recounts mutually exclusive "medieval" and "humanist" accounts of Holland's origins.

Regardless of the successes of Renaissance historiography, and its position in tandem (both in competition and in combination) with antiquarianism as the dominant form of historical scholarship in subsequent centuries, the medieval chronicle proved remarkably resilient. The most humanist of historians had a sincere interest in medieval chronicles as historical sources (e.g. Hadrianus Junius; Polidoro Virgilio). Many medieval chronicles also continued to be disseminated in print as well as manuscript, and several medieval chronicle traditions received continuations in the sixteenth and seventeenth centuries and beyond. Some monastic annals were continued in later centuries (e.g., → *Annales Rodenses*), and a particularly vibrant and enduring—as well as largely unstudied—offshoot of the medieval chronicle tradition, in some countries continuing to this very day, can be found in the continuously

1272

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updated chronicles accompanying printed almanacs.

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SJOERD LEVELT

Resurrection Chronicle

[Воскресенская летопись]

16th century. Russia. Church Slavonic (Russian recension). A Moscow annalistic text compiled in 1541. The chronicle was probably compiled for Metropolitan Ioasaph, though an alternative view ascribes it to an unknown partisan of the Šujskij family. The compilation was based on several sources, most important among them being the Carskij manuscript of the → *St. Sophia First Chronicle*, the *Svod of 1479* (see → *Muscovite Chronicle Compilations*) and a Rostov chronicle. The compilation reflects the concept of aristocratic (Bojar) rule current in the 1540s as opposed to the idea of autocratic and centralistic rule. At the same time the chronicle has a strong anti-Tatar bias. It survived in 13 manuscripts, most of these 16th century, including St. Petersburg, PHB, F.IV.585. The surviving copies probably reflect the third redaction, rather than the original compilation.

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TIMOFEI VALENTINOVICH GUIMON

Ribera de Perpinyà, Pere

13th century. Catalonia (Iberia). Chronicler and translator of chronicles from Latin into Catalan. Probably born in Perpignan, in Northern Catalonia (France), he translated, in 1266, the *Historia arabum* written by Archbishop Rodrigo → Jiménez de Rada of Toledo. Subsequently Pere Ribera translated the same author's *Historia gothica*, of which there survives only a summarized version, in Catalan, entitled *Crònica d'Espanya* (Paris, BnF, espagnol 13). This text is related to another reduced version, in Latin, of the *Historia gothica*, possibly also written by Pere Ribera (Barcelona, Biblioteca de Catalunya, 485). Later the canon from Barcelona Bernat de Rovira (or Sarovira) made a summary of Ribera's text: *Summa breviter in quam invenitur status Hispaniae* (Barcelona, Biblioteca de la Universitat de Barcelona, ms. 17–1–1).

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DAVID GARRIDO VALLS

Riccobaldo of Ferrara

[Ricobaldus Ferrariensis]

1245–1318. Italy. Riccobaldo da Ferrara was the author of several works of history and geography, both universal and local, written primarily during periods of exile from his native city in the early 14th century. Presumably born in Ferrara, Riccobaldo worked as a notary through most of his adult life, but was exiled in 1297, at which point he moved to Ravenna and established a scholarly relationship with that city's capitular library. There

he composed his early historical works, including the *Pomerium Ravennatis ecclesie* (Garden of the Church of Ravenna), a companion work entitled *De septem etatibus* (Of the seven ages), and a collection of historical extracts called the *Minor Chronicles*. Based on the → Eusebius/→ Jerome chronicle, the *Pomerium* appears in extant manuscripts in three revisions, or *stesure*.

After moving to Padua around 1303, Riccobaldo began his *Historie* (Histories), of which only the first half survives, then returned to Ferrara in 1308, where he chronicled the story of his own city in the → *Chronica parva Ferrariensis* (Short chronicle of Ferrara). He also wrote a small chronicle entitled the *Chronica extracta de archivo ecclesie Ravenne* (Chronicle from the archive of the Church of Ravenna) during this time, and completed a work of geography, *De locis orbis* (Of the places of the world). Riccobaldo was exiled again in 1313, this time to Verona, where he completed his final historical works, the *Compilatio chronologica* (Chronological compilation), and the *Compendium de historia Romana et de aliis congestis* (Compendium of Roman history and of other events). Riccobaldo was a prolific historian, and serves as a valuable example and early model of a historical writer who participated in the transition from medieval chronicling to early humanist historical scholarship in Italy.

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Laura MORREALE

Riccoboni, Bartolomea

ca 1369–1440. Italy. Dominican nun at the convent of Corpus Domini in Venice, and author of a convent chronicle and a necrology.

Together with twenty-six other women, Bartolomea Riccoboni entered the Dominican convent of Corpus Domini in Venice (by Capo de Zirada) in 1394, at the age of 25. She then became the convent chronicler, and around 1415 she started

writing the *Cronaca del Corpus Domini* (Chronicle of Corpus Domini), which narrates the history of the convent. Written in Venetian dialect, the chronicle is divided into eighteen chapters, eleven of which focus on the history of Corpus Domini, and seven on the life and death of the Venetian-born Pope Gregory XII. Riccoboni also wrote a *Necrologia del Corpus Domini* (Necrology of Corpus Domini), which consists of forty-eight short biographies of women who died at the convent from 1395 to 1436, as well as a life of the founder of Corpus Domini, the friar Giovanni Dominici. In her works, she drew inspiration from several texts, such as the letters of spiritual counsel sent by Giovanni Dominici to the convent, as well as a history of the Great Schism and of the Council of Constance. Bartolomea Riccoboni's work was continued in Venice by her sister Chiara, whose works are listed as *Croniche del monistero* (Chronicles of the monastery) and *Libri delle morte* (Books of death) in an inventory of Corpus Domini from 1718.

The autograph manuscripts of the chronicle and the necrology disappeared when the convent was demolished in 1810, but later copies have survived: Venice, Biblioteca Nazionale Marciana Venice, lat. IX 89/3228; Venice, Biblioteca del Museo Correr, Gradenigo 62 and Venice, Biblioteca del Museo Correr 484/C.I.3, the latter being deemed to be the closest to the original.

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CRISTIAN BRATU

Richard of Cirencester [Richard of Westminster]

1338?–1400. England. A Benedictine monk of Westminster Abbey, who wrote a Latin *Speculum historiale de gestis regum Angliae*. A novice in 1355, Richard studied at Oxford and visited Rome. Likely written at Westminster ca 1388, his *Speculum historiale* is a sustained but derivative account of Anglo-Saxon history, both secular and ecclesiastical, from 447 to 1066. This compilation consists of a preface and four books. It begins with Vortigern's seizing of the throne and ends with the battle of Stamford Bridge. The *Speculum* is noted for full lives of Offa, Ethelbert, and Edmund, and its inclusion of correspondence between Pope Gregory and Augustine. It displays a Westminster bias, detailing the fortunes of the Abbey and copying charters; the account of Edward the Confessor's reign occupies all of book IV; it incorporates Brother William Sudbury's treatise on the coronation regalia (ii. 26–39); and initials referring to Westminster in the single extant copy (Cambridge, UL, Ff.1.28) are particularly elaborate. HIBBARD suggests the *Speculum* influenced the romance *Athelston*. Sources include → Roger of Wendover, → Geoffrey of Monmouth, → Asser, → Bede, → Higden, → William of Malmesbury, → Aelred of Rievaulx, → John of Worcester, and Pope Gregory's letters. HARVEY attributes the first part of the → *Westminster Chronicle* (1381–83) to Richard, but MAYOR has proved that another attribution, *De situ Britanniae*, is a forgery.

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PETER LARKIN

Richard of Cluny [Richardus Cluniacensis seu Pictaviensis]

fl. 1140–70. France. Cluniac monk from the Poitou. Author of poetry, a life of Pope Alexander II, and a Latin world chronicle. Richard recounts the history of the world from the creation until his own time by assembling a great variety of sources. The extensive earlier parts follow → Isidore and → Ado of Vienne. The later parts focus on the history of France with a pronounced interest in the Poitou and the Anglo-Norman monarchy. The chronicle includes all sorts of unhistorical material, dwelling upon legendary heroes like Alexander and Arthur and paying particular attention to natural phenomena. Eleven manuscripts with remarkably different endings survive. The account finishes in 1153, 1162, 1173 or 1172/74, is favourable to the pope or to the emperor, and the outlook can be local or universal. Some of the changes may reflect revisions by Richard himself, but the exact relationship of the recensions still needs to be determined. The longer versions contain a dedication to abbot Peter the Venerable of Cluny (d. 1156). Two continuations, one until 1250 (Madrid, Biblioteca Complutense, ms. 134) and the other until 1284 (Vienna, Archiv der Universität, ms. 787), as well as the use of the chronicle by → Martin of Opava, → Ptolemy of Lucca, and → Bernard Gui testify to its success. Only partial editions exist.

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BEATE SCHUSTER

Richard of Devizes [Richardus Divisiensis]

fl. 1150–1200. England. Benedictine monk of St. Swithun's, Winchester; author of *Chronicon de tempore regis Richardi primi* (Chronicle of

the times of Richard I) and contributor to the *Annales monasterii de Wintonia* (s.v. → *Winchester Annals*).

A body of notes rather than a finished monograph, Richard's chronicle covers just twenty-seven months, from Richard I's accession to the throne (September 1189) to his decision to withdraw from the Holy Land (December 1192). It is marked by four tendencies: a love of high politics, a taste for caustic irony, an idealised view of noble pastimes, and an anxiety about the future of that English institutional anomaly, the Benedictine cathedral priory. As a member of such a community, Richard shared → Gervase of Canterbury's dismay at the efforts of Hugh de Nonant, bishop of Coventry (1185–98), and of Baldwin, archbishop of Canterbury (1185–90), to introduce canons into their cathedrals. His holograph survives as Cambridge, Corpus Christi College, ms. 339, and there is also a fair copy in BL, Cotton Domitian ms. A.xiii.

In both manuscripts the *Chronicon* is preceded by a version of the *Winchester Annals*: that in the former covers the years 529–1139; the latter parts company with this from 1066 onwards and has been extended down to 1277, the hand having changed in the annal for 1202. It has been plausibly suggested that Richard was the author not only of the former version but also of certain variant sections of the latter (that is, of its annals as far as 1139 and then of those for 1196–1202).

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PAUL ANTONY HAYWARD

Richard of Durham

13th century. England. Possibly identical to Richard of Sleekburn (Slickburn), OFM (d. after 1302). Richard of Durham's chronicle itself does not survive, but it is regarded as the basis for the years 1201–97 of the 14th-century → *Chronicon de Lanercost* in BL, Cotton Claudius ms. D.vii, which begins with Cassibilanus and ends in 1346.

Richard would have begun his chronicle no earlier than 1280 and completed it in 1297. The 15th-century register of the Greyfriars of London cites Richard of Durham in passages that match the Lanercost chronicle. References in his section of the Lanercost chronicle suggest that Richard had first-hand acquaintance with several noble families in the North of England, with the founding of Balliol College, Oxford, and with Haddington Abbey, East Lothian, Scotland. He is critical of the monastic orders, sympathetic to the poor, and concerned with the spiritual health of the rural population in northern England, about whom he records instances of divine punishment for pagan practices. Much of his account of the Anglo-Scottish wars is highly authoritative, coming from eyewitnesses and his own first-hand knowledge.

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MICHAEL TWOMEY

Richard of Hexham

[Ricardus Haugustaldensis]

mid-12th century. England. Canon in the Augustinian priory of St Andrew in Hexham in Northumberland in 1138, elected prior in 1141 (confirmed 1142). Richard was alive in 1154, but → Aelred of Rievaulx reports him as no longer living in a text composed before 1167. He was the author of two works in Latin prose. The *Brevis annotatio* is a history of the Hexham priory from the foundation of the church by Wilfred in the 7th century down to 1138, using → Bede and → Symeon of Durham. There are two manuscripts: Cambridge, UL, Ff.1.27 and York Minster, XVI.1.12. Richard's more important chronicle is *De gestis regis Stephani et de bello standardii*. This covers the years 1135–9, concentrating on the attacks by David I, King of Scots on the north of England, and the Battle of the Standard on 22nd August 1138. The work contains two lines of an otherwise unknown poem on the battle by → Hugh

Sottewain (Hugh the Chantor). The inconclusive victory is also described by Aelred and by → John of Hexham (who may have succeeded Richard as prior), both of whom used Richard as their source. These works are contained in the same 13th-century manuscript, Cambridge, Corpus Christi College, ms. 139 from Hexham Priory. It also contains the *Historia regum* of Symeon of Durham and → Aelred's *Relatio de Standardo*, in fact in an originally separate 12th century manuscript now bound into the same volume. Both of Richard's works were first published by R. Twysden (1652).

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BRIAN MURDOCH

Richental, Ulrich

ca 1365–1437. Germany. Son of a city scribe. Wealthy citizen of Konstanz with no known office, active at the time of the Council of Constance (1414–18). Although he did not participate in the Council, he took on organizational tasks in preparation of it, had access to council documents and compiled a list of participants. He wrote a High German Chronicle of the events, which, thanks to a reference to Heinrich Lacembock (d. 1421) in the Aulendorf manuscript, can be dated to the 1420s.

Richental's Chronicle, encompassing 150 pages in the Konstanz manuscript, was probably destined for an urban audience, and offers an idealised vision of the city. Konstanz during the time of the Council is portrayed as the centre of Christian ecumenism. Beginning with the background of the Council, the chronicle reports the arrival of the conciliar pope in Konstanz, and ends with the departure of King Sigmund. It falls into two parts, one narrative prose and the other systematic and partially in Latin, including lists of names and coats of arms, and it is organized around the

Church Calendar and the festivities which took place on the occasion of the Council. Richental was interested in organizational, economic and statistical questions, but he also had theological interests. The picture which he gives of Konstanz is vivid, with scenes from the market, and the first German description of an Orthodox mass. The manuscripts are professionally illustrated.

Three distinct versions of the chronicle can be distinguished. Where Richental's original text, transmitted for example in the Aulendorf manuscript (New York, PL, ms. 32, ca. 1460), is narrated in the first person, reflecting his eyewitness authority, the Konstanz revision (Konstanz, Rosgartenmuseum, Inv. Hs. 1, ca. 1465) changes the perspective to the third person. This version of the Chronicle quickly became the city's official representation of the Council and was a source for such later historians as Johann Stumpf, Johannes → Nauclerus and Hermann von der Hardt. In 1464, the Konstanz chronicler Gebhard → Dacher drew on both of the previous versions to make a third version, which is known in three codices (e.g. Karlsruhe, LB, St. Georgen 63, ca. 1470) and was the basis of the *editio princeps* by Anton Sorg (Augsburg 1483). The work was reprinted in Augsburg (1536) and Frankfurt/Main (1575).

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THOMAS BUCK

Richer of Senones

[le Lorrain]

ca 1190–1266. France. Benedictine monk and chronicler of Senones Abbey in Lorraine. Perhaps born in the Val de Lièpvre, Richer studied

in the schools of Strasbourg. In 1218 he was in Würzburg, in 1223 in Paris. He started to write his *Gesta Senoniensis ecclesiae* shortly after 1254 and continued his account up to 1264. He appears to have been prior or provost of Deneuve at some period. His *Gesta* are a good example of a monastic chronicle although written in a confused uneducated Latin for which he offers his excuses. He is also guilty of several errors of chronology. His sources were now-lost versified local chronicles, official documents of Senones and neighbouring abbeys, genealogies, oral traditions and personal memories. He is critical of several of the abbots, including Baudouin, who may have been his rival for the abbacy in 1239. Although centred on the abbey of Senones, his interest spreads to other abbeys, the dukes of Lorraine, the counts of Salm and the bishops of Metz and Toul. His text exists in autograph, now Paris, BnF, lat. 10016, a draft showing many signs of correction and reworking, written in several different hands presumably under the author's supervision. Other surviving manuscripts are copies made in the abbeys of Senones, Moyenmoutier and Etival.

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Literature: *RepFont* 10, 126.

RÉGIS RECH

Richer of St. Rémi

[Richerus Remensis; of Reims]

fl. 990. France. Born into a family of the lesser nobility serving the Carolingian King Louis IV and afterwards his widow Gerberga, Richer became a Benedictine monk at St. Rémi in Reims. With Gerbert of Aurillac as teacher at Reims, and later Heribrand at Chartres, Richer was well-versed in the classical authors, medicine and mathematics.

Between 991 and 998 he composed his four-book Latin *Historia*, which he dedicated to Gerbert, who was by now archbishop of Reims. After a geographical description of the world, and Gaul in particular, the work traces the history of the kingdom of West Francia, with some attention to Lotharingia, which the last Carolingian kings were attempting to annex. The first book covers the period from the accession to the throne of Eudes to the death of Raoul (888–936); the second

the reign of Louis IV d'Outremer (936–54); the third the reign of Lothaire (954–86), the fourth the reign of Louis V and the beginnings of that of Hugh Capet (986–95).

Up until the third book Richer uses → Flodoard's *Annales*, which he burdened with rhetorical flourishes but enriched with oral traditions. To please and impress his former master he invented speeches in the style of Sallust and produced long, ornate digressions. However, he is the most precious witness of the history of France for the last third of the 10th century, especially for the archbishops of Reims and the circumstances that led to the accession of Hugh Capet. Only the autograph manuscript (Bamberg, SB, hist. 5) survives but presumably others existed since the text influenced → Hugh of Flavigny, → Frutolf von Michelsberg and → Ekkehard of Aura.

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RÉGIS RECH

Rigord

ca 1145/50–1207/9. France. Benedictine. Born in Languedoc, he practised as a doctor before entering the Abbey of St. Denis around 1186. Author of a Latin life of Philip Augustus (Philip II) and a chronicle of the Frankish kings.

The *Gesta Philippi Augusti*, the first work to call the king "Augustus", was written at Rigord's own initiative. The first part of the text resembles a hagiographic panegyric on the king, full of scriptural references, indicating that God had appointed him to perform miracles in his name. The second part is more annalistic, containing natural and supernatural phenomena, and ending with the king's battles against the English. It

includes letters and official documents as well as the 1190 will of Philip Augustus. In a digression on the king's Trojan ancestors he includes details that were to gain wide acceptance by their adoption by → William of Brittany. The first version (Vatican, BAV, regin. lat. 88) covering the years 1179–90, was presented to Philip on his return from the Crusade in 1191/2. The second version (Paris, BnF, lat. 5925), contains a prologue addressed to the prince Louis and was probably intended for his twentieth birthday. A third version continues to 1206.

The *Breve chronicon regum Francorum*, a short genealogical chronicle sometimes known as the *Manuale*, was written before 1196 at the request of John, Prior of St. Denis. The text to 954 is conserved in Soissons, BM, 120; the later parts are lost.

If Rigord's own texts were little known in their own right, they gained wider dissemination through their use by William of Brittany and → Vincent of Beauvais, their translation by → Primat, and their integration into the → *Grandes Chroniques de France*. They were mentioned in 1410 in relation to the quarrel between the monks of St. Denis and the chapter of Notre-Dame de Paris. They were first published by Pierre Pithou in his *Historiae Francorum ab anno Christi DCCC ad ann. MCCLXXXV scriptores* (1596).

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RÉGIS RECH

Rijmkroniek van de Grimbergsche oorlog

(Rhymed chronicle of the Grimbergen war)

early 14th century. Low Countries. A verse chronicle of about 12,000 rhyming lines in Middle Dutch, written by two anonymous authors working in succession sometime between the end of the 13th century and 1415. It relates the 12th-century conflict between Duke Godfrey III of Brabant and one of his vassals, the lord of Grimbergen.

The essence of the story can be found in the → *Auctarium Affligemense*, but the *Grimbergsche*

oorlog contains additional information, now only found in the → *Kroniek van Rooklooster*. It is likely that the *Grimbergsche oorlog* was based on a lost 12th or 13th-century Latin chronicle of the abbey of Grimbergen. The first author expanded his source considerably and achieved a strong sense of realism by adding long passages of direct speech and battles descriptions. These detail the exploits of many supposed 12th-century forebears of the 14th-century Brabantine aristocracy. None of the added names and details can be cross-referenced to other historical records, though, and they must be considered largely fictional. Both authors took care not to mention by name any knight supposedly killed in battle whose lineage survived into the 14th century.

In his part of the text the first author explored the themes of pride and honour, and the obligations towards one's feudal lord and family, which shows the generic influence of the "epic of revolt" subgenre. This author may have been a herald, as he included several accurate descriptions of blason. The second author, who announced in the epilogue that he completed the work after his predecessor's death, gave a different direction to the text. Whereas the first author probably would have penned another 10,000 verses, the second author finished the story by adding a mere 1400 verses. He borrowed elements from other written sources and as a result created a number of inconsistencies within the storyline, but he rooted the text more firmly in a historiographical tradition. He may also have been responsible for the prologue, which thematically fits in much better with the Brabantine tradition than the rest of the text.

No medieval manuscript of the text exists, but it has survived in modern copies (e.g. Ghent, UB, 897, ca 1735) and in a 16th-century prose adaptation. Several Brabantine chronicles, including the anonymous → *Brabantsche Yeesten* continuation and the → *Alderexcellentste Cronijcke van Brabant*, as well as the chronicles by Hennen van → Merchtenen, → Emond de Dynter and → Jean d'Enghien, include summaries of the text, which was considered a reliable historical narrative, possibly even an eyewitness account.

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GODFRIED CROENEN

Rijmkroniek van Holland (Rhymed chronicle of Holland)

13th and 14th centuries. Low Countries. This work in Middle Dutch consists of two separate chronicles, the first written 1280–2 by an anonymous clerk for count Florens V of Holland (1256–96), the second a continuation written 1301–5 by Melis Stoke for the counts John II (1299–1304) and William III (1304–1337) of Holland-Hainaut.

The first chronicle describes the history of Holland and its counts from the earliest times, starting in 366, up to the year 1205. It is mainly a verse translation of the → *Chronicon Egmondanum*, with many additions from Latin historical works, ranging from the old *Historiae* of Paulus → Orosius to the recent world chronicle by → Martin of Opava. The aim of the author, set out in the prologue, is to show the venerable and ancient status of the counts of Holland, as well as their rightful claim to the overlordship of Frisia, whose inhabitants were still fighting for their independence, on unjust grounds, as he tries to prove. By the 1280s the chronicle was being quoted extensively in → Jacob van Maerlant's *Spiegel historiael*.

This *Rijmkroniek* was continued by Melis Stoke, who from 1296 had been the town clerk in Dordrecht until his appointment in November 1299 to the chancery of the counts, where he can be traced until the end of 1305. In 1301–2 Stoke wrote a first continuation, which he augmented with a second continuation in or shortly after 1305. Later, perhaps in 1311–4, he revised the combined chronicle, during which process he rewrote many passages in his own work, although he left the old chronicle of 1280–82 virtually untouched.

In his first continuation, Stoke narrates the history of Holland from 1205 to 1301. The first part

of the century he treats rather briefly, probably because he had not many sources at his disposal. From the 1280s, when the story unfolds, Stoke relies on his own memory and the accounts of eyewitnesses. A dramatic high point is reached with the death of count Florent V in 1296, who was killed by his own vassals. This episode was followed by a period of unrest and civil strife. In 1299 Florent's son John I died without heir and was succeeded by his nephew John II, count of Hainaut. On his accession John was confronted with the opposition of many nobles, while at the same time he had to cope with the hostility of the count of Flanders. A vivid and committed narrator, Stoke upholds the rightfulness of the succession of the House of Hainaut in Holland.

In his second continuation, Stoke recounts the war waged with Flanders and the rebellious nobles, which was gloriously won in August 1304 by his new master, count William III. In spite of his overt political agenda, Stoke manages to tell his story rather objectively, only occasionally omitting elements that would harm his cause.

The combined *Rijmkroniek* is transmitted in three complete manuscripts, two with Stoke's version of 1305 (The Hague, KB, 128 E 4 & 128 E 5) and one with the revised text (KB, 128 E 3); there are fragments left of three further manuscripts. All manuscripts date from the 14th and 15th centuries, a period in which the chronicle remained very influential among Dutch historians.

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JAN BURGERS

Rijmkroniek van Vlaanderen

13th–14th centuries. Low Countries. A 10571-line verse chronicle containing a dynastic history of the county of Flanders, from the legendary Lie-derek of Harelbeke (792) until the beginning of the reign of John the Fearless (1405). Written in

all probability by three anonymous poets (rather than six as PIRENNE assumed).

The work of the first author, which can be dated to the second half of the 13th century (probably ca 1260–80), covers the period until the reign of Philip of Alsace, ca 1180 (v. 1–550 and 999–4761). It is essentially a somewhat shortened rendering in vernacular verse of a French prose translation of the B-version of the → *Flandria generosa* (*Ancienne chronique de Flandre*, version of the Paris manuscript, see → *Flandria generosa*, French), to which the author added, as he himself notes, some passages translated from the Latin version of the same text. In the additions to his main source, he also uses archival sources from Bruges and Damme, and seems therefore to have been working somewhere in that region. This original version of the chronicle was used by → Jean de Langhe for his *Chronica sancti Bertini* and apparently also by → Jacob van Maerlant for his *Spiegel historiael*.

In the course of the 14th century a second author inserted a long interpolation about Count Baldwin V (v. 551–998). A third author, who lived and worked in Ghent shortly after 1415 (or 1419) is responsible for the remaining text (v. 4762–10571). For the period ca 1180–1347, his text is based successively on two Latin sources (the two continuations of Clairmarais to the *Flandria generosa*) and a French chronicle (the continuation of the so-called → *Chronique dite de Baudouin d'Avesnes*). From 1347 (v. 8840) onwards the work of this poet is independent of any known source and from ca 1380 he is an eyewitness of the events he describes. Although this third poet appears to have been an inhabitant of Ghent, he shows himself very critical of the leaders of the Ghent revolt of 1379–85 and was clearly a partisan of the Burgundian duke Philip the Bold.

The chronicle survives in a single manuscript from the first quarter of the 15th century, the so-called "Comburgse handschrift", famous for its middle Dutch literary contents (Stuttgart, LB, cod. poet. et phil. 2° 22).

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GEORGES DECLERCQ

Rinuccini, Filippo di Cino

1392–1462. Italy. Florentine nobleman, merchant and historian. His political career was limited to representative diplomatic missions and the office of the *Capitano della Parte Guelfa* in 1450. His family belonged to the richest families in the Santa Croce quarter. His *Ricordi Storici* (Historical memoirs) written in a simple Tuscan Italian were part of a *Priorista* (a chronological list of the priors, the members of government). His accounts cover the period from 1282 to the year before his death and concentrate in a rather traditional manner on foreign policy and such events within the Republic as the *Ciompi* revolt in 1378 or the constitutional crises of 1458. Unlike his sons Alamanno and Neri, who continued his work until 1506 and harshly criticize the Medici regime, he does not comment, but simply reports. The *Ricordi Storici* survive in a codex in the BNC of Florence.

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Literature: *RepFont* 10, 142.

HEINRICH LANG

Ripalta, Antonio and Alberto da

15th century. Italy. Father and son from Piacenza, descendants of Pietro da → Ripalta. Authors of the *Annales Placentini*. Antonio (d. 1463), a member of an important family of Piacenza, was involved in the city's defence against Francesco Sforza in 1447 and was briefly imprisoned when he was captured. His son Alberto (1436–85) was also imprisoned but escaped; he studied in Pavia, receiving his doctorate in 1465, and became a jurist and orator.

The *Annales Placentini* (Annals of Piacenza), begun by Antonio and continued by his son, is a detailed chronicle of the city and its rulers. Antonio's part (covering the years 1401–63) gives a vivid description of the warfare and feuding of the time; he writes bitterly of the city's sufferings, caused by its sins and vices, and condemns Giovanni Visconti and Francesco Sforza as well as figures such as Ottobono Terzi of Parma, whose men he describes as *leones ferocissimi, viri crudeliores, even illi canes*.

Alberto's part, covering 1464–84, is no less detailed, and has a wider reach than his father's, including Romagna, the Veneto and the kingdom of Naples. Like his father he remarks on unusual weather conditions and natural events such as comets and earthquakes; the shortages after the drought of 1484 lead him to list prices of different foodstuffs *ad memoriam posterum notitia tradatur*. Both father and son show their humanistic culture in their polished Latin, elegant rhetoric and construction modelled on Classical authors. The chronicle is important for its documentary and economic data, allowing a detailed reconstruction of Piacenza's history over these years, but appears to have had little influence. It survives in just two manuscripts: Modena, Biblioteca Estense, lat. 45 and Piacenza, Biblioteca Comunale, Pallastrelli 6.

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PETER DAMIAN-GRINT

Ripalta, Pietro da

d. 1374. Italy. Little is known about this chronicler. His *Chronica Placentina* (Chronicle of Piacenza) runs from the legendary origins of Piacenza to 1370, with a continuation to 1374, where it ends abruptly.

For the early part Pietro uses numerous traditional sources including → Orosius, → Bede, → Paul the Deacon and → Martin of Opava; for the 13th–14th century he relies heavily on Giovanni → Codagnello's *Annales Placentini*, and for the immediate past his chronicle is based on eyewitness and oral testimony. A clearly structured narrative in simple, elegant Latin prose, it gives many interesting details about Piacenza's history within a broader perspective encompassing Lombardy and northern Italy in general.

The chronicle was continued in the later 14th century by Iacopo Mori (Jacobus de Moris) and in the 15th by Fra Obertus de Mergomo. It was much used by later chroniclers, including Giovanni → Mussi, Giovanni → Agazzari and Pietro's own descendents Antonio and Alberto da → Ripalta,

and survives in ten manuscripts ranging from the 14th century (Rome, Biblioteca Casanatense, Casanat. 4158) to the 18th; but owing to the complexity of the manuscript tradition no critical edition exists.

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PETER DAMIAN-GRINT

Rishanger, William

13th–14th century. England. Benedictine monk at St. Albans, Hertfordshire. Wrote several short chronicles primarily on English political and military history, the dates of which, 1259–1312, span the turbulent reigns of Henry III and Edward I. Although he is largely favourable to Henry and Edward, his chronicles are especially interesting for the evidence they afford of the extreme reverence in which Simon de Montfort was held by people in England during what is known as the Second Barons' War (1264–7). Rishanger was writing as late as 3 May 1312.

However, there is some dispute over whether all of the chronicles attributed to Rishanger are his. GALBRAITH questioned the originality of Rishanger's chronicles, claiming that he wrote only parts of them, and showing that the material from 1272 to 1307 was an anonymous continuation of Matthew → Paris' chronicle based largely on Nicholas → Trevet's work, with some additions of Rishanger's, and that two other texts which follow, the *Annales regni Scotiae* (1291–2) and the *Annales Angliae et Scotiae* (1292–1300), are probably not Rishanger's work, while the *Chronicon de duobus bellis* is mostly copied from the *Flores historiarum*. The material following 1297 is more likely to be Rishanger's: the *Gesta Edwardi Primi* (1297–1307) and three fragments of the *Annales regis Edwardi primi*. CARLEY claims a broader authorship of his attributed works.

Manuscripts of Rishanger's works include London, BL, Cotton Faustina B.ix, Cotton Claudius D.vi & Royal 14.C.i.

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KELLY DEVRIES

Robert de Clari

ca 1180–post-1216. France. Poor knight from Picardy. Robert followed his overlord Pierre d'Amiens on the crusade and wrote *La Conquête de Constantinople* (The Conquest of Constantinople), a colourful and vivid eyewitness account of events from the preaching of the crusade in 1199 (a date he gets wrong) until the fall of Constantinople and the coronation of Baldwin of Flanders as first Latin Emperor in 1204. The last paragraphs (CXII–CXX) of the narrative were added after Clari's return home and describe, not always accurately, a few of the events in the East up to the death of Henry of Flanders in 1216.

Clari claims to tell the truth as he saw it, and there is no reason to doubt this claim, although he sometimes confuses dates, as he was dictating the chronicle after his return home. His account is lively and gives expression to the resentment felt by the poor knights and ordinary crusaders at the behaviour of their leaders, who seized too much of the booty for themselves. He includes interesting digressions on the recent history of the Byzantine emperors to instruct his listeners, who would be almost entirely ignorant of such matters. Robert's account balances that of → Geoffrey of Villehardouin by giving a different perspective on the events and leaders of the crusade. He was probably writing for a local audience in northern France, and his text survives in only one manuscript probably written at the Abbaye de Corbie, which is now in the Konge-

lige Bibliotek in Copenhagen (GKS 487 2°). There are no illustrations, although the manuscript is decorated with coloured initials and some marginal drawings. The language is strongly Picard and shows relatively little influence of Francien. Robert's account was not widely known and had little influence until the 20th century.

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PETER S. NOBLE

Robert of Arrouaise

12th–13th century. France. Abbot of the abbey of Arrouaise (regular canons). Author of a continuation to the preface of the cartulary of his abbey. Robert was elected abbot of Arrouaise in 1197 when the abbey was suffering great financial difficulties. Forced to sell one of its most important priories, he decided to continue the chronicle of his predecessor → Galter to justify his action. His short account, probably written before his resignation in 1200, tells of the abbey's problems and his attempts to solve them. He was re-elected abbot in 1201 and died in 1209. manuscript: Amiens, BM, ms. 1077.

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BENOÎT TOCK

Robert of Avesbury

d. after 1359. England. The only evidence for his life derives from his testament, enrolled in February 1359, and from his chronicle, a military history of the first three decades of Edward III's reign. Robert describes the first stages of the Hundred Years War, beginning with a sketch of the reign of Edward II and ending with a description of the English campaign in Normandy in 1356. Besides his emphasis on the military exploits of a king eulogized as an example of knightly chivalry,

he briefly mentions the king's accusations against archbishop Stratford in 1341 and the riots at Oxford between townsmen and scholars in 1355, but generally shows little interest in the ecclesiastical and civil history of the country. As registrar of the court of the archbishop of Canterbury he had access to important archives, inserting otherwise unknown newsletters in great numbers. Despite its panegyric character, the chronicle is an indispensable authority for the military history of the first half of the 14th century. It survives in three 15th-century manuscripts: London, BL, Harley 20; Oxford, Bodleian Library, Douce 128; and Cambridge, Trinity College, R.5.32.

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Literature: GRANSDEN, *HWE* 2, 67–70. J. TAYLOR, *English Historical Literature in the 14th Century*, 1987, 26–32. W.M. ORMOND, "Avesbury, Robert," *ODNB*. *RepFont* 10, 144.

RALF LÜTZELSCHWAB

Robert of Gloucester

fl. 1260–1300. England. The Middle English verse chronicle attributed to Robert of Gloucester has the distinction of being the first vernacular chronicle in England to extend the legendary early history of Britain, as depicted by → Geoffrey of Monmouth, down to the chronicler's own times. It survives in two versions: the first and longest (ca 12,000 lines) covers the history of Britain and England from beginning of the world and the ancestors of Brutus to 1270; the second, shorter version (ca 10,000 lines) extends to 1272. Drawing upon → Henry of Huntingdon, → William of Malmesbury, the → *Anglo-Saxon Chronicle* and → Aelred of Rievaulx, amongst others, it purports to show how *we englishe men* [...] *beb to þis lond ycome* (we English men [...] came to this land). With the exception of some additional interpolations from Geoffrey of Monmouth and → Lazamon in the shorter version (ca 800 lines of verse and prose), the narrative of both recensions is essentially the same to the end of Henry I's reign (1135). Following this, the two versions diverge, continuing their histories separately, but both are valuable for their accounts of 12th and 13th-century affairs, particularly the reign of Henry III.

This complicated textual situation has prompted much debate about the nature of Robert's authorship. In the chronicle's account of the darkness that enveloped the countryside during the Battle of Evesham (1265) we are told *þis isei roberd/ þat verst þis boc made* (Robert, who first made this book, saw this). Scholars generally agree that Robert is more likely to have been the author than the scribe copying the work and that he was responsible for the first and longest part of the chronicle; however, it is equally possible that another chronicler composed the narrative to 1135 and that Robert continued the text to 1270. The most persuasive scenario put forward to explain the differences between the two versions is that Robert first composed the work to 1135, returning to it at a later date to add his continuation down to 1270 (ca 3,000 lines), whilst a separate author, who had access to the first part of Robert's chronicle, revised it and added his own continuation to 1272 (ca 600 lines).

Despite much speculation, little is known about Robert. If he is responsible for the whole of the first version, his chronicle demonstrates a familiarity with Gloucester and expresses an interest in lay affairs; he appears to have been associated with Oxford and claims to have been present during the riots in 1263. Fourteen manuscripts of the chronicle survive: seven of the first version, the earliest of which is London, BL, Cotton Caligula ms. A.xi (ca 1325); and seven of the second, the earliest being Cambridge, Trinity College, ms. R 4 26 (655) (1375–1400). One unusual mid-15th-century copy of the first version (London, College of Arms, Arundel 58) contains prose and verse interpolations and sections of Mandeville's translation of the English → *Prose Brut* (s.v. → *Prose Chronicle in College of Arms Arundel* 58). There are also three 17th and 18th century transcripts.

Two 15th-century prose adaptations of the chronicle survive in Cambridge, UL, LL.2.14 and Cologny-Genève, Bibliotheca Bodmeriana, Codex Bodmer 43. Their relationship is unclear, but they are probably separate works. The adaptation in the Cambridge manuscript covers events from the time the Romans left Britain to the reign of Henry III, whilst the Bodmer manuscript starts with Adam and the *aetates mundi* and ends with the Battle of Lewes (1264).

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SARAH L. PEVERLEY

Robert of Reading

d. 1317. England. Benedictine monk, chronicler who wrote the first part of the Westminster Abbey continuation of the *Flores historiarum* (see → Roger of Wendover) for 1306–26. While his authorship is accepted by GRANSDEN, who points out the stylistic similarities between his work and Westminster chronicle style, TOUT questions this and proposes other candidates. There is one extant manuscript: Manchester, Chetham's Library, ms. 9712.

Robert's preference for chronological order and literary flourish distinguish him from other chroniclers of his time, although he maintains a strong homiletic tone throughout. His bias against the Dominicans is evident in his incorporation into the chronicle of a pamphlet circulated in London against them. He criticizes Edward II and his policies, and employs biblical imagery in his condemnation of the king's alienation of the nobility.

Although a note in the extant manuscript mentions 1326 as the end of both his work and his life, he in fact died in 1317 and cannot have been responsible for the second part of the continuation. The second continuator shows an evident dislike of Edward which may be due especially to the removal of the King's Bench from Westminster to York in 1319. He shows sympathy for Queen Isabella and Roger Mortimer.

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RALUCA RADULESCU

Robert of St. Marianus in Auxerre

[Robertus S. Mariani Autissiodorensis; Robert Abolant]

ca 1156–1212. France. Author of a Latin universal chronicle. A Praemonstratensian monk and canon at the abbey of St. Marianus (Auxerre), Robert wrote his chronicle at the request of his abbot, Milo of Trainel (1156–1202). His account of the period from the Creation to the birth of Christ is summary, but from then until 1211 the treatment is much fuller. Although it took him some twenty years to write, it nevertheless remains closer to a *historia* than to a chronicle.

Because of the proximity of the abbey of Pontigny with its extensive library, Robert was able to consult a vast number of sources, which he judged according to their historical value, leaving aside mediocre compilations. In his prologue he names all his sources, but in the text itself does not give the names of the authors in his quotes. For the most part these are → Jerome, → Sigebert of Gembloux in the versions with continuations of the Premonstratensians and Ourscamp, the *Historia ecclesiastica* of → Hugh of Fleury and the chronicle ascribed to Ps-Guillaume → Godel, as well as hagiographies. After 1181 he makes much use of oral and eyewitness evidence, including letters from the crusaders. Inspired by St. → Augustine, Robert presents a theological view of the destiny of the two cities, contrasting the misfortunes of secular kingdoms, riven by dissent and decadence, with the increasing success God was giving to the Church. However, the failure of the Crusade caused him to change his attitude as the account progressed.

Among the surviving manuscripts is the autograph (Auxerre, BM, 132), in which the additions

and the corrections reveal Robert's methods of writing. A copy made for Pontigny reflects an early version as the account ends in 1199 (Montpellier, BU de Médecine, 26). The version that continues up to 1219 was used by the authors of many important chronicles of the 13th and 14th centuries: the *Historia regum Francorum usque ad annum 1214* (written by a monk of St Denis), the → *Chronicon Turonense [magnum]*, the universal chronicles of → Gerald Frchet, → Guillaume de Nangis, → John of St. Victor and → John of Mailly in his *Abbreviatio in gestis et miraculis sanctorum*.

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RÉGIS RECH

Robert of Swaffham

fl. 1250–71. England. Cellarer of the Benedictine abbey of Peterborough (old *Medeshamstede*). Probably between the years 1250–62, he continued the *Coenobii Burgensis Historia* (History of Peterborough Abbey) started by the subprior of the same abbey, → Hugh Candidus. Robert of Swaffham's compilation goes from 1175 to 1243, that is from abbot Benedict to abbot Walter. Compared with Hugh's perspective, its standpoint is narrower, based mainly on the documents of the monastery. For the years up to 1321 it was later continued by → Walter of Whittlesey. It has come down to us as the first item of a vast cartulary assembled by the same Robert of Swaffham, now preserved in Cambridge, UL Manuscripts Department, as Peterborough Dean and Chapter, ms 1 (*Liber de Swaffham*), containing among other works the *Gesta Herwardi* (Deeds of Hereward the Wake).

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LUCIA SINISI

Robert of Torigni

[Robertus de Monte S. Michaelis]

ca 1110–86. France and England. Robert was a Norman abbot of the Benedictine abbey at Mont Saint-Michel, who wrote a number of historical works: contributions to the annals of Mont St. Michel (*Annales Montis S. Michaelis in periculo maris 876–1087*) and to the *Lives of the Abbots of Bec*; a continuation (1070–1135) of the *Gesta Normannorum Ducum* of → William of Jumièges; and a continuation (1112–86) of the *Chronicon* of → Sigebert of Gembloux [Fig. 62]. The last work borrows from the → *Annales Rotomagenses*, → Geoffrey of Monmouth, → Orderic Vitalis, and → Henry of Huntingdon, but is original from 1147. It circulated widely in England and France and was a source for later chroniclers including → Ralph of Diceto, → Roger of Wendover, → Matthew Paris, → Nicholas Trevet, and → Thomas Wykes. GRANSDEN calls Robert "a factual and on the whole accurate historian", but faults him for having "little critical judgment" because of his credulous treatment of the supernatural and his unquestioning use of Geoffrey of Monmouth. Robert is an important source for the reign of Henry II of England, including his conflicts with his sons and with Thomas Becket; his treatment of Henry is sympathetic. Manuscripts: Avranches, BM, ms. 159 (12th century); BL, Harley ms. 651 (12th century); BL, Cotton Domitian A.viii (12th century).

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DAN EMBREE

Robert the Monk

[Robert of Reims]

fl. early 12th century. France. Author of the *Historia Iherosolimitana*, a Latin chronicle written ca 1107–8, in prose but with a sprinkling of hexameters, describing the First Crusade. Robert was a Benedictine monk at Reims: attempts to identify him with an excommunicated abbot of the same name and vintage are not supported by evidence.

Robert was an eyewitness to the speech by Urban II at Clermont, and his account of the Council there is of great importance, but he did not take part in the expedition. For most of his material he relied on the → *Gesta Francorum et aliorum Hierosolimitanorum*, as did his Benedictine contemporaries → Guibert de Nogent and → Baudri of Bourgueil and the Poitevin priest Peter → Tudebode: KREY has argued that these works are linked to Bohemond's attempts to seek support in 1105–6. Robert makes intelligent use of his main source to present a coherent theology of the Crusade and a nuanced portrait of Bohemond. He also used a now lost source which shows strong resemblances to the *Historia Vie Hierosolimitanae* of → Gilo of Toucy. In about a third of the manuscripts, Robert's account is accompanied by apocryphal letters from Alexius to Robert of Flanders and from the Patriarch of Jerusalem. The source of his appeal to medieval audiences lies in his abilities as a writer: his text is tightly structured and written with startling vividness, deploying by turns humour, pathos, horror and realism.

The *Historia Iherosolimitana* survives in around 100 manuscripts dating from the 12th to the 16th centuries, making it the most popular medieval account of the Crusade. The only modern edition uses the 12th-century Paris, BnF, lat. 5129, in which Robert's text is accompanied by that of

Gilo. First printed ca 1470, it was translated into Dutch in 1486 and Italian in 1552.

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CAROL SWEETENHAM

Rode, Johannes

ca 1358–post-1439. Germany. Author of two chronicles of Lübeck, the first spanning the years 1105–1276, and the second one the period from the beginning to 1347. The identity of the author remains controversial. While some ascribe the entire text to Rode, others doubt this, seeing characteristics that place it in the tradition of the Mendicant Order Chronicles, suggesting it originates from the St. Katharinenkloster in Lübeck.

The first Chronicle opens at the time of the Germanification of the Slavic Wends carried out by Duke Gotschalk, and is thus oriented on → Helmold's Slavic Chronicle. It covers events throughout the area of northern Germany and the Baltic. The Duke of Braunschweig, Henry the Lion, is the central figure of this chronicle. Following a long report about his pilgrimage, which began in 1171 and initiated relations between Lübeck and a certain "Hospital Order", the author claims that the City of Lübeck received the status of a free city from Henry the Lion: *do gaff de hertic Hinric to der stad vryhei [...] sine stat to Lubeke scoldet soken tollenfry* (The noble Henry then gave freedom to the town [...] his town of Lübeck should be toll-free). The first part ends with the city fire.

The second chronicle, by contrast, which stretches to the year 1347, focuses mostly on the history of the City of Lübeck. The author's sources for this second text are Helmold of Bosau's Slavic Chronicle, the chronicles by → Albert of Stade and → Martin of Opava, and the Lübeck annals. According to KOPPMAN it resembles Albert's work most closely.

Both these chronicles are adopted by the so-called → *Rufus Chronicle*. The text has survived

only in fragments and was reconstructed by the editor KOPPMANN.

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Literature: *RepFont* 10, 166.

JEAN-PHILIPPE HASHOLD
MIRIAM WEBER

Rodoslovi

[Родослови]

Rodoslovi (literally “genealogical tables”) as a particular genre of historiography arose out of the genealogically-oriented historiography that was typical of the ruling Nemanjid dynasty. This preoccupation with genealogy is already noticeable in the earliest historical writings (e.g. the → *Lives of Serbian Kings and Archbishops*), and it can also be found in the → *Serbian annals*. Genealogy can also be found in painting: here genealogical tables of the Nemanjids which are known by the name of *Лоза Немањића* (Nemanjid genealogy), consisting basically of a genealogical table (family tree) with miniatures depicting the persons and explanatory inscriptions, were popular. They appeared for the first time during the rule of king Milutin (1282–1321) in painted form and were used to prove the legitimacy of Milutin and his offspring in the struggle with his brother Dragutin.

The desire to prove dynastic legitimacy was understandably even more pronounced after the extinction of the main branch of the Nemanjids. Thus arose the genre of the Rodoslovi proper. It is assumed that the first Rodoslov was written for the ban of Bosnia Tvrtko I Kotromanić (ban 1353, king 1377–91) before he assumed the title of king of Bosnia and Serbia precisely with the aim to substantiate his claim to be the legitimate successor to the Nemanjids.

Later rulers copied this first attempt, adapting genealogy to fit their needs. In the first half of the 15th century a Rodoslov established a direct genealogical link between the Nemanjids and the then ruling Stefan Lazarević and his dynasty of the Lazarevići. At the same time the genealogy was expanded beyond the Nemanjids, linking them to the Roman emperor Constantine the Great (by way of Licinius), using and adapting additional

information from Byzantine sources. A further adaptation took place towards the end of the century, this time favouring the Brankovići. Still later, in the second half of the 16th century, the Jakšići used the same approach, but in their Rodoslov an additional genealogical link was established, this time with the Rjurikids, the founding dynasty of the Rus', especially with Ivan IV the Terrible (1530–83), then the Czar of Russia.

The Rodoslovi started out as little more than genealogical tables, containing only essential data on the rulers and their family, but they were soon supplemented by information taken from chronicles and other sources, amongst others from the Serbian annals. The textual parallels between the Serbian annals and the Rodoslovi are considerable and in the older literature on the subject they were not distinguished.

There are not very many manuscript copies of the text (about a dozen) and they display considerable textual variation. Furthermore Rodoslovi were incorporated into other texts with historical content, especially in the Vita of Stefan Lazarević and in the *Chronograf*. The oldest witness is to be found in a manuscript of the Vita of Stefan Lazarević from the second half of the 15th century (Odessa Одеська державна наукова бібліотека ім М.Горького, № 1/102).

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ROLAND MARTI

Rodríguez de Almela, Diego

1426–89. Castile (Iberia). Born in Murcia in 1426, Diego Rodríguez de Almela moved at a young age to Burgos, where he was educated in the circle of Alonso de → Cartagena. After the death of Cartagena, and under the protection of

the bishop of Coria, he pursued a career in the Church, becoming a canon of the cathedral of Murcia in the 1460s. He is known for a wide range of erudite works, of which a number are of importance for the writing of the history of Spain. The *Valerio de las historias escolásticas* (completed in 1462 and printed in Murcia in 1487) is a treatise for the moral instruction of youth, basing itself on various historical examples; the *Compilación de las batallas campales* (El Escorial, RMSL, H-ii-22) is a compilation of the most important battles in history; and the most extensive work is the *Compendio historial de las crónicas de España*. The *compendio* was written some time before the fall of Granada, probably between 1479 and 1484. In the style of a universal chronicle it runs from Noah to the year 1462, during the reign of Enrique IV. Almela states that his sources are primarily the works of → Isidore, Rodrigo → Jiménez de Rada, → Lucas de Túy and Alonso de Cartagena. There are seven extant manuscripts, of which Madrid, BNE, ms. 1979 and Madrid, BNE, ms. 1525 are the best known.

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AENGUS WARD

Rodulf Glaber

(the bald)

ca 980–ca 1046. France. Burgundian monk and associate of William of Volpiano. Author of the *Historiarum Libri Quinque* (Five Books of History) and other works.

Written in stages between sometime before 1030 and 1046, Rodulf's Latin prose chronicle is concerned with the events that occurred around the time of the millennium. Along with his apocalyptic interpretation of the events of the year 1000, including his reference to the “white mantle” of churches appearing then, Rodulf's history covers the affairs of the German emperors and French kings from 900 until the mid 11th century. Dedi-

cated to Odilo of Cluny, it espouses Cluniac ideals; describes miracles, diabolic visitations, and other prodigies; and contains the first mention of Muhammad in a northern European source. The final book is unfinished and includes references to Rodulf's life. Rodulf drew from numerous saints' lives for his work and refers throughout the Histories to works by Gregory the Great, → Augustine of Hippo, and → Isidore of Seville.

The Histories do not seem to have circulated widely in the Middle Ages. An 11th-century manuscript survives, which contains autograph sections and was probably compiled under Rodulf's supervision: Paris, BnF, lat. 10912. Later copies include Paris, BnF, lat. 13834 (16th century; a close but abbreviated copy of 10912); and Vatican, BAV, reg. lat. 618 (15th century).

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MICHAEL FRASSETTO

Roger of Howden

[of Hoveden]

d. 1201/02. England. Clerk in the court of Henry II, 1174–89. Roger of Howden's Latin prose *Chronica* covers English history from 732 to 1201. In early parts it is a compilation, derivative of other chronicles, including the → *Historia Saxonum sive Anglorum post obitum Bedae*, → Symeon of Durham, → Henry of Huntingdon's *Historia Anglorum*, the → *Chronicle of Melrose Abbey* and the → *Gesta Henrici II*. While some scholars believe that the *Gesta* was also written by Howden, this has not been proven. Of particular importance in the *Chronica* are the sections 1148–69 and from 1192–1201, which cannot be traced to any major source. The third part of the text, covering the years 1170–92, draws from the *Gesta Henrici II*. Later chroniclers, including the

author of the → *Barnwell Chronicle*, → Walter of Coventry, → Robert of Gloucester and → Matthew Paris, made use of Roger of Howden's text. Overall, the chronicle displays a clear interest in Northern affairs, especially those related to the See of York, as would befit a text written near Howden in Yorkshire. The oldest copy is split in BL, Royal ms. 14.C.ii and Oxford, Bodleian Library, ms. Laud 582, two halves of the same early 13th-century codex, split at 1181. BL, Arundel ms. 69 contains the full text, and dates from a similar time period. The text was first printed by Sir Henry Savile in his collection *Rerum Anglicarum Scriptores post Bedam* (1596).

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LISA M. RUCH

Roger of Oradea

[Rogerius Varadinensis, Roger of Apulia]

ca 1205–66. Hungary. Italian clergyman, born in the town of Torre Maggiore, in Apulia. He was chaplain of Cardinal Giacomo Pecorari, who was papal nuncio in Hungary from 1232, dean of the chapter in Oradea (Nagyvárad) and Sopron, canon in Zagreb from 1249, and archbishop in Split (Spoleto) 1249–66.

Roger's Latin chronicle *Carmen miserabile super destructione regni Hungarie temporibus Belae IV Regis per Tartaros facta* was written in 1243. Composed in the form of a letter to Cardinal Giacomo Pecorari, the chronicle contains a description of the Mongolian invasion in the years 1241/2. The author included many autobiographical threads, such as the year of his captivity in Tartar.

The text was divided, most probably by its 15th-century editor, into several parts: the introductory speech; the situation in Hungary before the Tartar invasion; the invasion itself; the devastation of Oradea, together with the description of the author's dramatic experiences; further ravages of the Tartar invasion in Hungary; withdrawal of the

invaders and the author's flight from the hands of his oppressors; and the final speech. Each part is subdivided into smaller chapters. The text of the chronicle shows the great erudition of its author.

The *Carmen miserabile* has not been preserved in manuscript, but it was printed together with the 1488 edition of János → Thuróczy's chronicle.

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STANISŁAW A. SROKA

Roger of St. Albans

[Roger Alban]

d. after 1461. England. Author of a Latin genealogical chronicle, probably written for, and possibly presented to, Henry VI. Roger was a Carmelite friar who joined the order in London, became acolyte in 1401 and deacon in 1405. He is known to have been a copyist of at least three manuscripts. He is best known for his Latin genealogical chronicle, *Progenies Regum Brytannie*. Produced with a graphic layout, it begins with a line of descent of Christ from Adam, without text, and includes the lines of popes and emperors to the 15th century. It traces the English kings from Brutus to Henry VI, and includes rather full biographies of the later English kings. The purpose of the chronicle is to trace the English kings' descent, in an uninterrupted line, from the earliest times. At least 11 copies are extant, often in roll form. Complete manuscripts include Winchester College, ms. 13A; Oxford, Queen's College, ms. 168; and Oxford, St. John's College, ms. 23. It remains unedited. Although probably written for the Lancastrian Henry VI, the chronicle became the likely source for the long and short Latin and English versions of the *Genealogical Chronicle of the Kings of England*, commissioned as Yorkist propaganda (s.v. → *Genealogical Chronicles in English and Latin*).

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RALUCA RADULESCU

Roger of Wendover

d. 1236. England. Benedictine monk of St. Albans Abbey. Roger of Wendover preceded → Matthew Paris at St. Albans, and wrote the *Flores Historiarum*, which served as a source for the early parts of Matthew's histories. The *Flores* survives in two manuscripts: Oxford, Bodleian Library, ms. Douce 207 and BL, Cotton Otho ms. B.v, which was damaged by the Cottonian Library fire in 1731. The text covers biblical and then English history from Creation until 1235. The first part of the *Flores*, which runs to Christ's Nativity, is broken into five parts, representing the first five aetates. Roger draws from a wide range of sources, including → Bede, → Orderic Vitalis, → Geoffrey of Monmouth, → Henry of Huntingdon, → John of Worcester (formerly thought to be Florence of Worcester), → William of Malmesbury, → Symeon of Durham, and → Aelred of Rievaulx. At times these sources are reproduced nearly word for word, while at other times they are abridged or embellished. Roger pays considerable attention to ecclesiastical and monastic affairs, including visions and miracles. As a chronicler, he is indiscriminate in his use of sources, giving them equal weight and rarely questioning inconsistencies. This lack of intellectual rigor, combined with his credulous tone and frequent digressions, has led modern scholars to dismiss his value as an historian. The text has never been published in its entirety; the edition by COXE begins in 447 and runs to 1235, while HEWLETT's covers 1154–1235.

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LISA M. RUCH

Rogožskij Chronicle

[Рогожский летописец]

early 15th century. Russia. Church Slavonic (Russian recension). One of the most authoritative sources on the history of North-Eastern Rus' for the 14th and early 15th century. The first part (up to 1288) is a compilation on the basis of the Rostov-Suzdal' chronicle of late 13th century and of a → Novgorodian chronicle compilation of the type of the *Fourth Novgorodian Chronicle*. From 1288 to 1374 it follows the text of the → *Tver' Chronicle*, from 1328 also using material taken from a Russian chronicle similar to the → *Simeonov Chronicle*. Beginning with 1375 the traces of the Tver' Chronicle disappear and the text is almost identical to the Simeonov Chronicle. The narrative ends with a chronicle note for the year 1412. The *Rogožskij Chronicle* has been preserved in a single copy in a miscellany (Moscow, Российская государственная библиотека, ф. 247, № 253) dated to the 1440s.

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ALEXEI ALEXEEVICH GIPPIUS

Rolandino of Padua

[Rolandino di Balaiardo; Rolandinus Patavinus]

1200–76. Italy. Author of a Latin town and regional chronicle.

The title of Rolandino's *Liber chronicarum sive Memoriale temporum de factis in Marchia et prope ad Marchiam Tarvisinam libris XII* (Book of Chronicles or Memorial of times about the events in and around the March of Treviso, in 12 books) leads a reader to expect a typical compilation of miscellaneous accounts of events and documents arranged by years, but Rolandino, a native of Padua, had been educated at the University of Bologna where he studied with → Boncompagno and subsequently had taught at the University of Padua, then a centre of humanistic studies. Rolandino's insertion of speeches of his own invention, his employment of a sophisticated

rhetoric, and his focus on Ezzelino da Romano (1194–1259) demonstrate that he was writing history, not compiling an annal. THOMPSON called Rolandino one of “the chief writers of this part of Italy [who] were true forerunners of Giovanni → Villani, Matteo → Villani and Dino → Compagni, with whom the historiography of the Italian Renaissance begins”.

Rolandino wrote his *Liber chronicarum* about 1260, shortly after Ezzelino had died, as a passionate defence of communal liberties against tyranny. According to VAN CLEVE, Rolandino’s history is “of greatest usefulness for Frederick’s sojourn in Padua in 1239, for his second excommunication and, thereafter, for the activities of Ezzelino... It [is] a prime source for the siege of Parma, for the Council of Lyons, and for the last years of Frederick II. Roland was an eyewitness of Ezzelino’s entrance into Padua. Although a Guelph... [Rolandino] at times revealed a certain admiration for Frederick II”. The oldest manuscript containing Rolandino’s chronicle is manuscript Vatican, BAV, vat. lat. 4941 (14th century).

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E. RANDOLPH DANIEL

Rolevinck, Werner

[Rolewinck]

1425–1502. Germany. Author of the *Fasciculus Temporum*. Rolevinck was born the son of a prosperous farmer in Laer (near Horstmar in Westfalia). He probably attended school in the Münster area. In 1443/44 he enrolled with the faculty of law at the university in Cologne; in 1447, he became a monk at the Carthusian monastery of St. Barbara in Cologne. There he remained all his life. Rolevinck died, presumably a victim of the plague, on 26 August 1502. The annals of his monastery praise him as erudite in theology, canon law and history. He is also praised for his personal piety.

Rolevinck was a highly productive author. More than 50 works by him are known, all in

Latin, mostly exegetical writings (mainly on the New Testament, in particular on the apostolic letters), sermons, catechetical, hagiographical, and historical works, but also works of a legal, social and pastoral character. Many of his works were printed, others exist only in manuscripts. Rolevinck frequently collaborated with the Cologne printer Arnold ther Hoernen. Of his printed works, two are chronicles.

De laude antiquae Saxoniae nunc Westfaliae dictae (Cologne 1474) is a history of the region of Westfalia up to his own time. Rolevinck presents a survey of the history and geography of a region, which must be seen within the broader context of an increasing interest in regional history and historiography in 15th century Europe, seen also for example in the works of Flavio → Biondo or → Albrecht of Bonstetten.

The work that gained widest currency is the *Fasciculus Temporum omnes antiquorum cronicas completens* (bundle of timelines, completing to all the chronicles of the ancients), first printed Cologne: Nicolaus Götz, 1473/74; followed in 1474 by the authoritative version by Arnold ther Hoernen [Fig. 52]. It is an encyclopedic universal chronicle in abbreviated form, beginning with the creation of the world and continuing to the present day of its author. Serving as a synopsis, a graphical layout represents the course of history visually. The main axis, the *linea Christi* is formed by the succession of Christ’s ancestors for the era of the Bible, and by the line of the popes for the era of the church, beginning with St. Peter, and ending (in the first printed version) with Sixtus IV (1471–84). This concept goes back to → Peter of Poitiers’s *Compendium historiae in genealogia Christi*, and its more recent adaptations, for example by → Iohannes de Utino.

Like his predecessors, Rolevinck parallels the line of Christ with the lines of Biblical rulers (of Egypt and Assyria, but also the Roman emperors) as well as the lines of the high priests, prophets, and kings of the Old Testament. For the time of the church, only the two lines of the popes and the emperors run parallel, which clearly points to Emperor-and-Pope-chronicles as a model. Rolevinck’s great innovation is the use of a horizontal instead of a vertical layout, and the introduction of a coherent system for the representation of data, using the retrospective incarnation era, counting forward and backwards from the year of the incarnation. Doubtlessly, the quick and wide dissemination of the *Fasciculus* was crucial for

the spreading of this chronological concept in the Early Modern period.

The *Fasciculus Temporum* is the first printed universal chronicle, and one of the most widely disseminated books in the Early Modern period. Passing through more than 30 editions in its author’s lifetime it remained an indispensable work of reference throughout the 16th century; the last edition dates from 1726. The work was translated into German, Middle Dutch and French, and adapted in a Welsh and Middle English version. Printed in Cologne, Venice, Lyon, Utrecht, Seville, and several other centres, it became one of the most popular books of the Early Modern era. The Middle Dutch edition *Fasciculus Temporum inhoudende die cronijken van ouden tijden* (Utrecht, 1480) stands out for its many illustrations; moreover, it is enriched by a survey of the genealogies of the dukes of Brabant, the counts of Flanders, Holland and other dynasties (see: → *Fasciculus temporum, Veldener version*).

Though the work is more sparsely illustrated than other printed universal chronicles of the late 15th century (e.g. the → *Rudimentum Novitiorum* or → Hartmann Schedel’s *Liber Chronicarum*), all 15th-century editions are illustrated with woodcuts showing such motifs as Noah’s Ark or the tower of Babel. Some editions illustrate the foundation of cities with prospects, like the view of Cologne in the 1474 edition by ther Hoernen. Whereas the text and the general layout show relatively little variation, the illustrations were often modified to satisfy the taste and expectations of their respective audiences.

A few manuscript copies of the work are also known, including Amsterdam, Bibliotheca Philosophica Hermetica, ms. 48; Arnhem, Openbare en Gelderse Wetenschappelijke Bibliotheek, ms. 8; Paris, BnF, lat. 16020; New York, Pierpont Morgan Library, Morgan ms. 801. Some of these apparently predate the printed edition, others appear to be copies of printed books.

Other works by Rolevinck of a non-historical character are: *De venerabili sacramento et valore missarum* (1471, 1475); *De regime rusticorum* (Cologne 1472), *Legenda S. Servatii* (1472), *De contractibus* (1475), *De forma visitationem monasticarum* (1475), *Origo nobilitatis* (1475), *Paradisus conscientiae* (1475), *Formula vivendi canonicorum* (1488, 1489); all of which were printed in Cologne by Arnold ther Hoernen.

See also → Diagrammatic chronicles.

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ANDREA WORM

Romuald of Salerno

[Romualdus Guarna]

12th century. Italy. Born in Salerno at the beginning of the century to a prestigious family, probably of the Longobardic aristocracy. He attended the famous *Schola Medica* of his town (→ Hugo Falcandus calls him *virum in phisica probatissimum*) and entered the clergy, soon becoming a diplomat. Appointed to the seal of the church of Salerno in 1153, he served the Sicilian king William I and at his death was among the court counsellors during the regency of the king’s widow for the overly young heir William II, whom he crowned in the Cathedral of Palermo in 1171. He was involved in the negotiations which led to the Treaty of Benevento (1156) between the Roman Church and the Norman kingdom of Sicily, and the Treaty of Venice (1171) between the emperor Frederick I Barbarossa and the Lombard League.

In 1181 he wrote a *Chronicon*, which starts with the origin of the world and ends abruptly at 1178, mainly focussed on the deeds of the Normans in southern Italy. The most important passage is the detailed account of the negotiations which led to the Treaty of Venice, as Romuald had been charged by William II of Sicily to escort Pope Alexander III. In the narration he sometimes uses a rather pompous tone. Of lesser importance is the first part of his work, up to the 9th century, for which he relies on sources available in southern Italy before the Norman conquest, mainly → Orosius, → Paul the Deacon and → Gregory of Tours. Although the authorship of the first part of the *Chronicon* has recently been questioned, most scholars believe that, notwithstanding major changes in style, Romuald is responsible for the whole text. Six manuscripts containing the *Chronicon* are extant, the oldest of which (12th century) is preserved in Vatican, BAV (lat. 3973).

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LUCIA SINISI

Rorbach, Bernard and Job

15th century. Germany. Bernhard Rorbach (1446–82) was a Frankfurt councillor and author of a German-language family and town chronicle which was continued mainly in Latin by his son Job (1469–1502), a canon at the Frankfurt Bartholomäus-Stift, a secular collegiate church.

Inspired by his own father's notes on the history of their family and business, Bernhard began a two-pronged family chronicle shortly after his death in 1474. While the *Stirps Rorbach* concerns itself primarily with the origins, genealogy, births, deaths and marriages, the memorabilia and the wealth of his family, which thanks to documents in the family archive he could trace back to his grandfather's generation, the *Liber gestorum*

recounts his own life in the context of the history of his town from 1338 onwards. Information is given on natural events, feuds, royal elections, visits of emperors and princes, processions, and descriptions of extravagant patrician festivals with lists of council members, officials, and members of patricians' clubs (*Stubengesellschaften*). A crucial impetus for the compilation was Bernhard's admission to membership of the élite society *Aller Limpburg*, facilitated by his advantageous marriage to a Frankfurt patrician daughter in 1466.

After Bernhard's death, his legally-trained son Job continued the family history as a *diarium* from 1494 until shortly before his own death. The Rorbachs' chronicle sketches reflect the economic and social rise of the family. Their history is tightly interwoven with the history of the imperial city and its leading families, so that autobiography, genealogy, group history and municipal history are brought into harmony.

The *Stirps Rorbach* survives both in rough notes and in a fine version made at Bernhard's instigation in 1482 (Frankfurt, StA, S 5/48). The original of the *Liber gestorum* is lost, but it is transmitted in copies made by later Frankfurt historians. Job's diary survives as autograph (Frankfurt, StA, S 5/39).

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BIRGIT STUDDT

Rosenbusch, Hans

ca 1385–post-1453. Germany. Munich physician and town chronicler. Rosenbusch, who probably studied at the University of Paris, spent his life in medical practice in Munich, where he wrote several medical texts. He also maintained the municipal account books for the years 1416–52, which he expanded with chronicle notes on the history of the town. These notes provide details of both local and global history; the French invasions of Alsace and the Swiss Confederation are mentioned, as is the Hussite threat. Rosenbusch's

memoranda also contain personal records. Manuscripts: Munich, StA, KR 1416–1452; *ibid.*, 'Erstes Zeugbuch', 1430 and 'Zweites Zeugbuch', 1444 et seq.; *ibid.*, Saalbücher [segments], 1416–1452.

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CARSTEN KOTTMANN

Rosicz, Sigismund

ca 1406–1470/71. Silesia (Poland). Vicar and subcustos (from 1447) of the Wrocław (Breslau) cathedral chapter. Author of two works of regional history.

Rosicz's *Gesta diversa transactis temporibus facta in Silesia et alibi* (Various events which occurred in past times in Silesia and elsewhere) is a chronicle of the annalistic type, written in prose in Latin and partially in German. It mainly depicts events in Silesia, especially in Wrocław, from 1237 up to 1470; only one event is dated (erroneously) to 680 and concerns liturgical changes introduced by pope Leon II. Some information deals with events beyond Silesia, first of all in Bohemia, Germany and the Papacy. The work offers little autobiographical reference. Information about events of Hussite times and of the government of King Georg of Podiebrady have a certain value. The only source of the chronicle that has been identified is the *Annales Wratislavienses maiores*.

Rosicz's second work, *Chronica et numerus episcoporum Wratislaviensium* (Chronicle and enumeration of the bishops of Wrocław) contains a catalogue of bishops from 1051 to 1468. Its main source was the *Institutio Ecclesiae Wratislaviensis*, which includes a part of *Chronica principum Poloniae* of Peter → Bitschin. The historical output of Rosicz shows a distinctly anti-heretical trend.

In the manuscript tradition, these two works are always transmitted together. Five copies were known, but only one of them has been preserved: Wrocław, BU, R 210.

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WOJCIECH MROZOWICZ

Rosla, Heinrich

13th century. Germany. Author of *Herlingsberga*, a Latin epic of 477 verses about the siege, taking and razing of Harlingsberg castle in the Harz Mountains (near Goslar). Heinrich Rosla might have been a monk at Walkenried monastery and an eyewitness of the depicted events.

In 1291, in a conflict of regional importance, a coalition of local princes, noblemen and towns fought against Henry the Admirable (Henricus Mirabilis), Duke of Brunswick-Grubenhagen, whose castle was a robbers' stronghold terrorising the whole region and violating the public peace in 1290. The epic narrates the events of 1291 in unrhymed hexameters, full of colourful descriptions (including an apology of Henry and a vision of the Blessed Virgin), but sometimes confused as to chronology and narrative plot. Style and spelling show the author's knowledge of classic epics, especially Virgil and Ovid. Some of the people portrayed are compared to ancient or biblical characters, such as Judas Maccabeus, Ulysses, or Caesar. These facts and a note by Dietrich → Engelhus, who copied the epic for his own miscellany, suggest that the text may have been used for teaching Latin and metre at a monastic school at which Heinrich Rosla might have been a teacher. He wrote either contemporaneously with or just after the victory of the coalition in the 1290s.

The epic survives in only one manuscript written by Dietrich Engelhus: Hanover, Niedersächsische LB, ms. XIII 859, fol 171^v–179^r (first half of the 15th century). It was published by Heinrich Meibom Sr. in 1652 and by Meibom Jr. in 1688.

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JAN ULRICH BÜTTNER

Rostocker Chronik

15th–17th century. Germany. Low German. Actually a series of four vernacular town chronicles. What is known as the first "part" encompasses the years 1310–4 with occasional entries until 1329. It is believed that this section, or the notes it is based on, were drafted in the early 15th century, because of its partisanship in the local politics of that period. Sources include the *Mecklenburgische Reimchronik* of → Ernst von Kirchberg and → Detmar von Lübeck's universal chronicle. The chronicle describes events in Rostock at the time of Duke Heinrich II's conflict with the Mecklenburg sea ports. The second part, *Van der Rostocker Veide*, also anonymous, covers 1487–91 and issues at variance between the ruling party and opposition in city council. The two texts are transmitted together in the 16th century Rostock, UB, mss. meckl. 955 (part 1, fols. 1–11; part 2, fols. 12–18).

In the later 16th and 17th century, two important chronicles were written which have also been referred to as *Rostocker Chronik*, that of the book-binder Dietrich van Lohe, covering 1529–83, and for 1584–1625 one of the most important hanseatic histories of the early modern period, that of the merchant Vicke Schorler.

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ERNST RALF HINTZ

Rothe, Johannes

ca 1355/60–5th May 1434. Germany. Cleric in Eisenach, Thuringia (attested from 1387; from 1394 *vicarius* at the Liebfrauenkirche, 1397 at the Georgskirche), town clerk (1395–1407 or 1412), scholar (teacher from 1404 or 1418 and headmaster from 1421) at the collegiate school of Our Lady's Church in Eisenach. Wrote a *Chronik der Stadt Eisenach* (Chronicle of the City of Eisenach); *Thüringische Landeschronik* (Chronicle of Thuringia); and *Thüringische Weltchronik* (Thuringian World Chronicle).

The *Chronik der Stadt Eisenach* is a short prose chronicle (22 printed pages), starting with the expulsion of the Thuringians from the Baltic Sea by the Saxons and their relocation in the region nowadays called Thuringia, and continuing to the year 1409. The chronicle was written after 1412/1414 and before 1418. It is organized around local interests. The historical information is always related to Eisenach, sometimes even relocating in the city events which other sources place elsewhere. It contains numerous historical explanations for local toponyms and descriptions of churches and cloisters in the city. It also focuses on the history of the Landgraves of Thuringia and Hesse, relating it to Eisenach. The chronicle was probably written for the town council, but very likely also for the court. It is not known who commissioned the work, but the patron is likely to have been a member of the council. Main sources are the → *Chronica Thuringorum*, the → *Historia de landgraviis Thuringiae seu Eccardiana* and the → *Cronica minor Minoritae Erphordensis*. The reception of the chronicle was limited: only two manuscripts (15th and 16th century) exist (Berlin, SB, mgq 252; Dresden, LB, mscr. K 362).

Both the *Thüringische Landeschronik* and the *Thüringische Weltchronik* incorporate local Thuringian history into the history of the world. Both are based mainly on the *Chronica Thuringorum* and the *Historia de landgraviis Thuringiae seu Eccardiana*. Nevertheless, they are more than just two different redactions of the same textual body.

The *Landeschronik* is a history of the State of Thuringia and its regents, focussing on political powers, jurisdiction and land tenure. In about 250

manuscript pages it covers the time from the creation of the world until the year 1406/7, ending with the death of Balthasar, the last Thuringian count to have his residence on the Wartburg. In some manuscripts it is continued to the years 1426, 1496, 1550 and 1552. It was written after 1414, probably 1418/19, and is dedicated to Bruno von Teutleben, a bailiff at the court. This information is given in the acrostic of the strophic prologue. The main part of the chronicle is written in prose. After the prologue the author inserts an allegorical interpretation of the Holy Scripture, then continues with a shortened version of salvation history, dealing with the creation of the world, Noah, Babel, Ninus and his son, Trebeta. Trebeta leads the reader to the city of Trier, becoming the first king of German lands. After a short account of Roman history and Alexander the Great, Rothe retells the legendary descent of the Thuringians from the army of Alexander. The following main part of the chronicle concentrates on the history of the Thuringian Landgraves. Longer passages inform us of the lives of Ludwig IV and Elizabeth of Hungary. For this chronicle Rothe used all the sources of Thuringian history available at that time. In structuring his material, he did not follow any of the traditional orders of salvation history. His organizing principle is a simple chronological ordering of events relevant for the house of Thuringia-Hesse. The 37 surviving manuscripts are still located mainly in the region, two of them dated to the 15th century (Erfurt/Gotha, Forschungs- und Landesbibliothek, Chart. B 180, Urban Schlorf; Leipzig, UB, Rep. II.4, fol. 137).

The *Thüringische Weltchronik* is the most comprehensive of Rothe's chronicles (686 printed pages in the edition of LILIENCRON). The emphasis on universal history is much stronger here than in the *Landeschronik*, including more material and inserting additional information about the popes and emperors. It also contains extensive information about local Thuringian history. Rothe finished this chronicle in 1421. It is dedicated to Countess Anna von Schwarzburg, the dedication again elaborated in a verse prologue. It was written at a time when the landgraveship of Thuringia was divided through distribution of the estate. There has been little research done on this chronicle. Neither the original form nor the conclusion have been reconstructed. There are at least eleven manuscripts (in addition to those listed by

LILIENCRON: Jena, UB & LB, ms. sag. f. 9; Halle, UB & LB, Stolb.-Wernig. Zb 32; Munich, BSB, cgm 1242), some continuing as far as 1440, others containing the continuation of Hartung → Kammermeister up to the year 1467. The chronicle shows a decisive didactic impetus; Rothe openly criticizes Countess Anna several times.

The chronicles of Johannes Rothe mark the beginning of vernacular chronicle writing in Thuringia. All three chronicles show a specific interest in local history. Information is not only based on Latin sources, but probably also taken from oral traditions. All Rothe's chronicles transcend the plain facts of political history by including natural phenomena or unusual incidents. Characteristically, Rothe also inserts narrative stories, which show his literary potential to full advantage.

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PAMELA KALNING

Rötteler Chronik

early 15th century (completed ca 1420). German. Middle High German, three anonymous authors. This family chronicle from Castle Rötteln, near Lörrach on the Rhine, the seat of Margrave Rudolf III of Hochberg-Sausenberg, draws much of its material from the *Deutsche Chronik* of Jakob → Twinger von Königshofen (1346–1420), but offers considerable new information. Not surprisingly, it focuses on Rudolf's life and his political role as negotiator at the Council of Constance (1414–1418). It also includes information about ecclesiastical and imperial history for the years 1376–1428. The authors specifically advocated the cause of the aristocratic class, condemning, for instance, the election of non-aristocrats to the city council of Basel. The chronicle also offers some historical accounts of events in Burgundy, such as the murder of Duke Jean sans Peur in 1419. Individual administrative documents, separate historical accounts, a report about the Council of Constance, and an itinerary of the German Emperor Sigismund's journey through France and England from 1415 to 1417 are also included. The *Rötteler Chronik* survives in three manuscripts (Basel, UB, cod. EI 1; E I 1h. [copy of EI 1]; Berne, Burgerbibliothek, ms. h. h. VI.81 [copied by Niclaus Tugy in 1452]).

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ALBRECHT CLASSEN

Rous, John

ca 1411 or ca 1420–1492. England. Rous studied at Oxford (ca 1437–44) before securing his position as chantry priest at Guy's Cliffe, Warwick (ca 1445–92). Many of his works, including a treatise on giants, are now lost, but his two genealogical rolls of the benefactors and earls of Warwick and a Latin *Historia regum Angliae* survive.

The rolls, one Latin and one English, were composed ca 1477–85. Scholars generally agree that the Latin roll (London, College of Arms, Warwick Roll) was produced first and that the scribe who

copied the text was Rous. If true, his hand is also one of three present in the English roll, BL, add. ms. 48976. They chart the patrons of Warwick, from Guthelinus, legendary founder of Warwick, to Prince Edward, son of Richard III and Anne, daughter of Richard Neville, earl of Warwick. Each figure is represented by an illustration and a succinct account of their deeds. Amongst the more unusual ancestors is Aeneas, depicted with a magical cup, which Rous claims to have drunk out of.

Although the Latin roll originally praised Richard III, Rous revised it for Henry VII ca 1485–92, substituting Edward IV and Richard III with Edward III and Henry VI's son, Edward. The English roll retains its pro-Yorkist sentiments, possibly because it was not available to "update". Whilst Rous acknowledges a number of sources, including → William of Malmesbury, Welsh chronicles, and John → Hardyng, the most valuable information stems from his own antiquarian research into costumes and armour, which informs the illustrations. The finer of the two artists responsible for the drawings in the Latin roll appears to have made those accompanying the English text. Rous's role in the illustration is unclear, but previous critics have surmised that he is the weaker artist. The rolls were probably made to commemorate Anne Neville's coronation or Richard III's visit to Warwick (1483), but they may equally have been commissioned by Anne Beauchamp, countess of Warwick, who attempted to restore her family's honour in the early 1480s. The relationship between the rolls and the → Pageants of Richard Beauchamp, Earl of Warwick (ca 1485–90) remains uncertain: Rous's rolls appear to have influenced them in some way, and he may have had some input in their composition.

The *Historia Regum Angliae*, extant in BL, Cotton Vespasian ms. A.xii (late 15th century), was initially started for Edward IV at the request of John Seymour (ca 1480), but Rous finished it and dedicated it to Henry VII in 1486. Covering events from creation to 1485, it contains indispensable information about contemporary enclosures and depopulation, issues that Rous protested against in 1459, and is notoriously important as an early piece of Tudor propaganda. Rous claims, for example, that Richard III spent two years in his mother's womb, was born with long hair and teeth, and that he murdered his wife, as well as Henry VI and the Princes in the Tower. His sources are extensive, including those

previously used in the rolls, → Bede, → Henry of Huntingdon, → Matthew Paris, the 14th century travelbook of John Mandeville, and → Caesarius of Heisterbach's *Dialogus Miraculorum*.

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SARAH L. PEVERLEY

Royal Brut

12th century. England. Anglo-Norman verse translation of → Geoffrey of Monmouth's *Historia* that survives only in incomplete form, running from Aeneas to Uther's siege of Tintagel (6237 lines) and supplemented at beginning and end by → Wace's *Roman de Brut*, in BL, Royal ms. 13.A.xxi, a manuscript associated with the Praemonstratensian house of Hagheby in Lincolnshire. DAMIAN-GRINT argues for a 12th-century dating and the possibility of common authorship with the Anglo-Norman *Description of England* found in Durham, Cathedral Library, C 4 27. Unsophisticated and accessible in its language and versification, it is a reminder of the multiplicity of vernacularizations of the *Historia Regum Britanniae*.

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JULIA MARVIN

Rubrics

Rubrics are headings, words, letters, or marks, written in red, which assist a reader's navigation through a text; the term "rubrication" designates the practice of employing rubrics while "rubricator" denotes the scribe of the rubrics. By transference, in modern parlance, the term "rubrics"

at times may refer to paratextual matter in early books whether or not it is written in red.

The practice of rubrication antedates the European Middle Ages, being notable already in the early papyrus textual production. Medieval readers considered rubrication to be an ancient tradition as histories of writing reveal. Remigius of Auxerre's 9th-century commentary on the *Ars grammatica* of Aelius Donatus notes the routine use of red letters to mark the start of texts, and dates the practice to the Phoenicians, whom he associates with the colour and the invention of the Greek alphabet.

Although rubrics as a feature of book production are not limited to the medieval period, or to the chronicle genre, rubrics offer important evidence to scholars examining the production, use and transmission of medieval chronicles. Because rubrics are often integrated into other decorative or interpretative schema in manuscripts, they are typically studied in conjunction with manuscript layout, illustration, glossing, and commentary, rather than as an independent area of codicology. There can be considerable variation in the scope and function of rubrics, even within a single manuscript or textual tradition. For example, while every surviving manuscript of the Oldest Version of the late 13th-century Anglo-Norman → prose *Brut* features rubric headings or, in one instance, running titles, the rubrics differ significantly from one another in content even when placement corresponds. A more standard set of rubrics is regularly employed in manuscripts of the mid-fourteenth Long Version continuation of the *Brut* yet rubrics are relatively rare in manuscripts of the same text's roughly contemporary Short Version continuation.

Despite the high levels of variation within individual textual traditions, a general trend towards rubrication of increasing complexity is observable across the Middle Ages. In western Europe, running titles and tables of contents itemizing rubrics become more typical from the 13th century onwards. Numerous instances of competing or parallel sets of rubrics, at times circulating independently of the text, can be traced to major centers of 14th-century book production, and rubricated chapter headings, in particular, are more frequently found in late 15th-century manuscripts. Scholars have interpreted the greater complexity in rubric use as reflecting a transition from monastic, meditative reading practices to scholastic styles of analytic reading that depend

upon more precise categorization and organization of texts for reference purposes. Certain studies also connect the changes in rubrication not only with a rise in discontinuous reading but with an increase in individual ownership and private reading.

In addition to marking the divisions of books, chapters, and sections in narrative chronicles, rubrics can draw attention to the years in chronicles employing annalistic frameworks, granting emphasis to the format, as in the case of the *Peterborough Chronicle*, also known as the E-text of the *Anglo-Saxon Chronicle*, composed ca 1121, preserved in Oxford, Bodleian Library, ms. Laud Misc. 636, which features marginal dates in red. Not only colour and placement but also the language sometimes distinguish the rubrics from the chronicle text; it is not uncommon for vernacular chronicles to retain or to acquire rubrics in Latin, lending these chronicles a more authoritative appearance.

Rubrics can distinguish the particular formats of chronicles yet also create visual similarities between chronicles and other textual genres. Certain sets of rubrics, such as the marginal names in red ink in the 13th-century manuscripts of *→ Lazamon's Brut* (London, BL, Cotton Otho C.xiii and Caligula A.ix) may demonstrate emulation of the visual presentation in genealogy rolls or sensitivity to monastic mnemonic techniques. A copy of the *Grandes Chroniques de France* (Paris, BnF, fr. 10132), in a section completed in the 1320s, preserves directions to the rubricator that indicate rubrics offering summaries of chapters and explaining images; the pattern of rubrics intended for this chronicle section thus resemble the close connections between rubrics and illumination cycles found in contemporary romances. Rubrication can also help to distinguish between prose and verse texts. Certain Old French verse romances written in single-column format without line breaks resemble contemporary prose chronicles in their layout, yet red strokes on the initial letters commencing verses preserve recognition of the poetic structure.

The study of rubrication can assist in determining lines of textual transmission and affiliation, since the presence of rubrics may indicate a scribal solution to a change in layout between source and copy text. London, Society of Antiquaries, ms. 93 contains a Middle English *→ prose Brut* that employs red ink for a few words to distinguish the

conclusion of a section which in other codices is set apart by a triple column layout or, in the case of a large group of manuscripts, by the introduction of a spurious heading.

Attention to rubrication may also aid in the identification of individual, otherwise anonymous scribes of chronicles. Close study of the copy of *→ Jean de Vignay's French Miroir Historial* preserved in Paris, BnF, fr. 316, suggests that an individual scribe expanded rubrics to fill spaces left in a complex manuscript layout involving cross-column illustration; although the expanded rubrics influenced the subsequent textual tradition through recopying in different formats, the particular approach remains unique and thus recognizable.

Finally, comparative examination of rubrication may also help trace correspondences between methods of manuscript and early print production. The marginal rubrics conveying essential dates in William *→ Caxton's* 1482 printed English adaptation of Ranulf *→ Higden's Polychronicon* serve as a salient reminder of the continued vitality of rubrics beyond the advent of printing at the close of the Middle Ages [Fig. 53].

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STEPHANIE VIERECK GIBBS KAMATH

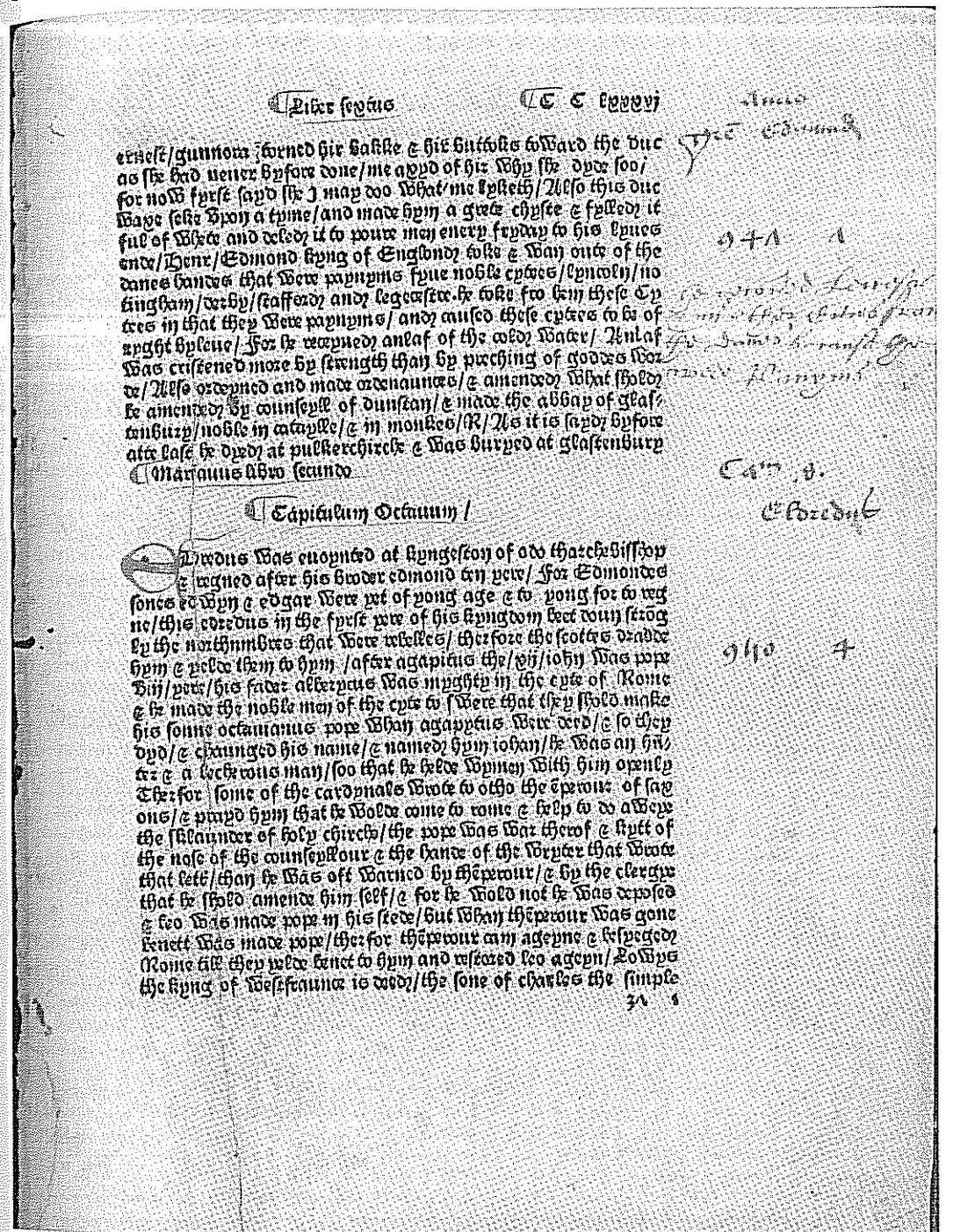


Fig. 53 Marginal rubrics and early commentary in an English printed edition of Ranulf Higden's *Polychronicon* (translated by John Trevisa, with William Caxton's 1357–1460 continuation). [Westminster]: William Caxton, [1482], folio 286. Toronto, Victoria University, ISTC ih00267000. Image provided courtesy of the Centre for Reformation and Renaissance Studies, Victoria University.

Rudborne, Thomas
Rudburnus

fl. 1447-54. England. Benedictine monk of St. Swithun's, Winchester. Author of two, possibly three histories of England focussed on Winchester. Rudborne's *Historia maior de fundatione et successione ecclesiae Wintoniensis* probably began with Lucius in AD 164. The principal manuscript (London, Lambeth Palace Library, ms. 183, late 15th, early 16th century) is defective at both ends, beginning shortly after the establishment of the see of Winchester and ending with the death of → Hugh of St. Victor in Paris, 1138, but it probably continued further. Cambridge, Corpus Christi College, ms. 350 (16th century) is a transcript beginning and ending exactly like the Lambeth Palace manuscript.

The *Historia minor*, from Brutus to 1234, survives in the Clongowes Wood College, County Kildare, ms. 2 (title, *Medulla Chronicorum*; ca 1470-80), and in BL, Cotton Nero ms. A.xvii (16th century). An excerpt from the year 1101 corresponding to fol. 142^v line 5 to 143^r line 20 exists in BL, Cotton Claudius ms. B.vii, fol. 3^r lines 1-20 (1550-1600), and there are fragments in a fire-damaged manuscript, now BL, Cotton Galba ms. A.xv (15th century?). Rudborne may also have been the author of an epitome of the *Historia major* as far as 967 in BL, add. ms. 29436, fols. 4-9^v.

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MICHAEL TWOMEY

Rudimentum Novitiorum
(Handbook for beginners)

1475. Germany. Illustrated historical encyclopedia in Latin, one of the earliest printed universal chronicles. The *Rudimentum Novitiorum*, as the work is called in the colophon, was printed in Lübeck by Lucas Brandis as his most ambitious work. It runs to 475 pages, richly illustrated with more than 150 woodcuts. The account starts with the creation of the world and ends with the year 1473, with the usual subdivision into the six

1304
aetates. It presents a synopsis of Christ's ancestors, of Jewish high priests, judges and Biblical rulers and of Roman Emperors [Fig. 54]. For the period BC, it is noteworthy for its use of the retrospective incarnation era (see → Chronology and chronometry). The post-biblical era is presented in a manner akin to the imperial and papal chronicles.

The anonymous author was theologically well-versed, most likely himself a cleric, and maybe a member of Lübeck's cathedral chapter, which flourished intellectually under bishop Albert II Krummedick (1466-89). The author drew on various sources: the Bible, the church fathers and theologians like Thomas Aquinas, Nicolaus of Lyra and others; in addition he used historical compilations such as → Peter Comestor's *Historia Scholastica*, and → Peter of Poitiers' *Compendium Historiae in Genealogia Christi*, and also earlier chronicles, including → Vincent of Beauvais, → Martin of Opava and → Henry of Herford. The travel account of Burchard of Mount Sion forms part of the *Rudimentum*, as do some of Aesop's fables. Historical information on Northern Germany, specifically the Lübeck area, is based on the → *Chronicon Slavicum* and the → *Chronicon episcoporum Lubecensium*, which was written on behalf of bishop Krummedick. The last section of the book is the martyrology of Usuard, which points to an intended audience of clerics.

The *Rudimentum Novitiorum* is based on a visual model ultimately going back to Peter of Poitiers' *Compendium*, using genealogical tables to visualise the structure of history. This concept was widely used for text books in the late Middle Ages, such as → Iohannes de Utino's *Compilatio Nova* and Werner → Rolevinck's *Fasciculus Temporum* (first edition 1474).

The chronicle is abundantly illustrated with genealogical tables, biblical scenes from the Old and New Testament, and, for the sixth age of the world, depictions of popes and emperors, philosophers and scholars. It contains two remarkable maps [Fig. 55]: a mappa mundi (fol. 74^r-75^r), the first printed world map (apart from a schematic T-O-map in → Isidore's *Etymologiae*, printed in 1472 in Augsburg), and a map of Palestine (fol. 162^v-163^r) preceding Burchard's *Descriptio Terrae Sanctae*. Both are, though not geographically accurate in a modern sense, rich in detail. The lavishness of the *Rudimentum's* illustration is comparable only to Hartmann → Schedel's *Liber Chronicarum*.

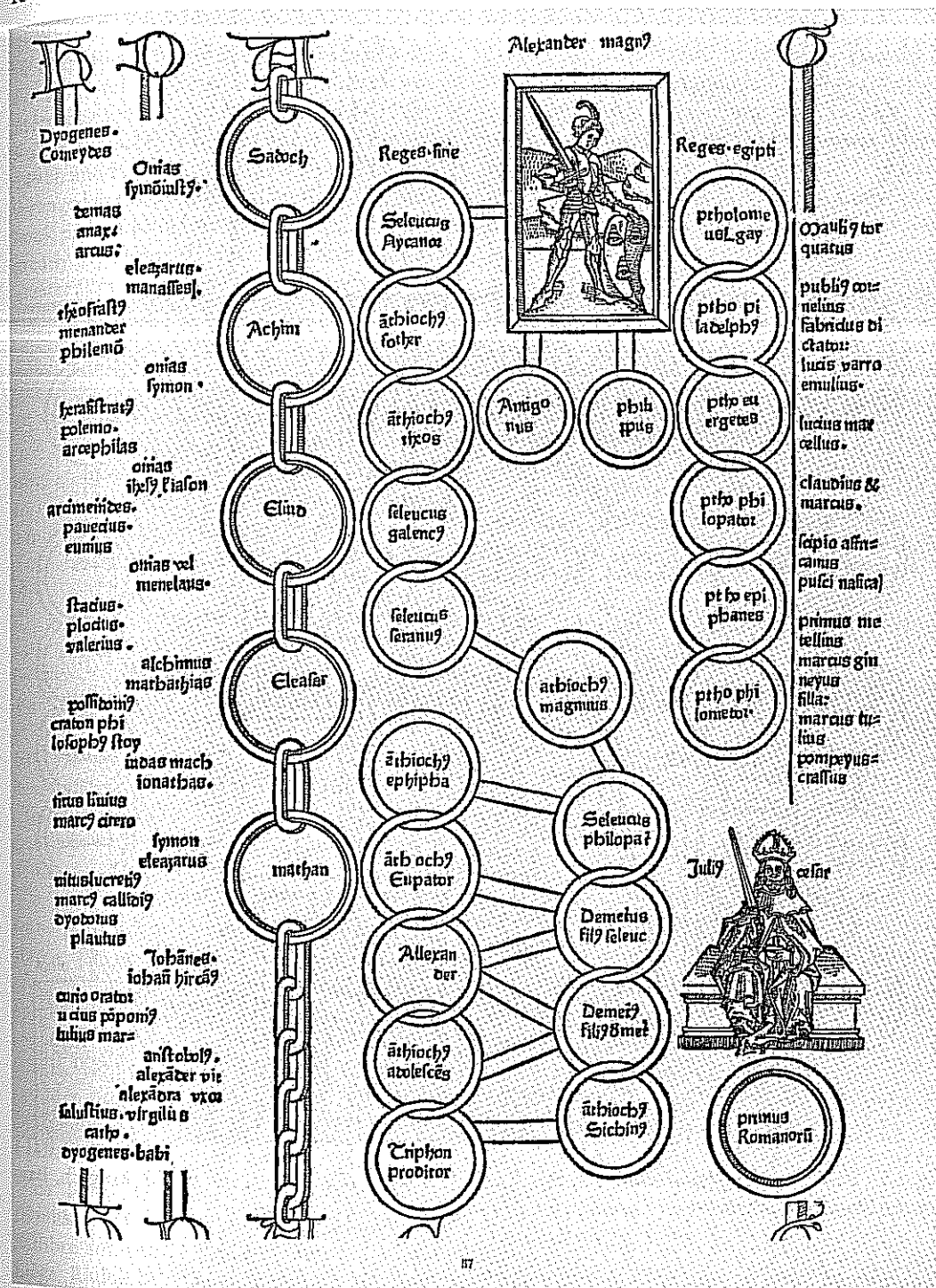


Fig. 54 *Rudimentum Novitiorum*, Lübeck: Lucas Brandis, 1475. Fifth age of the world, Alexander the Great and Caesar. Munich, Bayerische Staatsbibliothek, 2 Inc. c.a.408m, fol. 11^v.

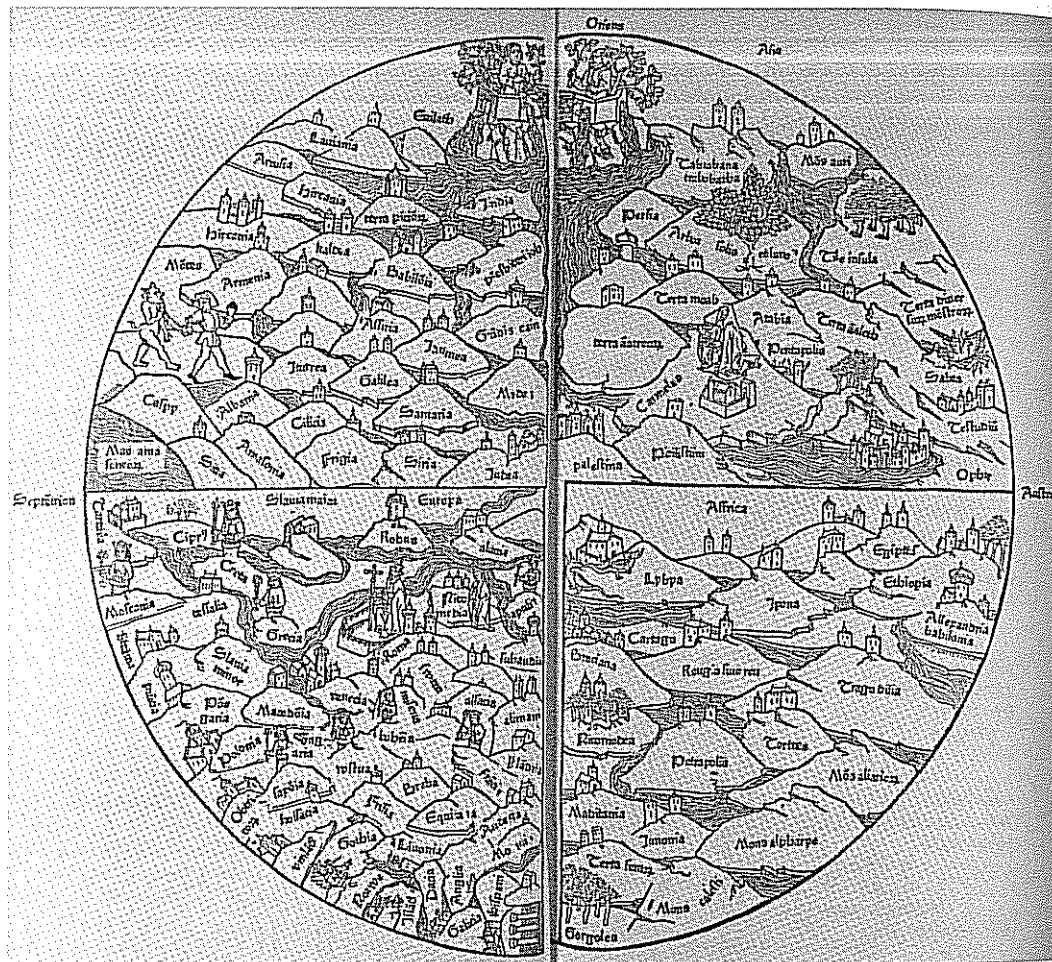


Fig. 55 *Rudimentum Novitorium*, Lübeck: Lucas Brandis, 1475. Map of the world. Munich, Bayerische Staatsbibliothek, 2 Inc. c.a.408m, fol. 85v-86r.

While the *Rudimentum Novitorium* appeared in only one Latin edition, the French adaptation, *Mer des Hystoires* (Sea of Histories), was far more successful. It was first printed by Pierre Le Rouge (Paris, 1488/9), then by Jean de Pré (Lyon, 1491), and received several further editions. It is arranged in two volumes rather than one, the first book paraphrasing the *Rudimentum*, the second greatly expanding the historical account, paying greater attention to the French Royalty. The decoration, based on the same concept and often copying from the *Rudimentum*, exceeds it by far.

See also → Diagrammatic chronicles.

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ANDREA WORM

Rudolf of St. Trond
[Trudonensis]

ca 1070-1138. Low Countries. Benedictine monastic chronicler. Born in Moustier-sur-Sambre and educated in the cathedral school of Liège, Rudolf originally entered the Benedictine monastery of Burtscheid, then moved to the abbeys of Hersfeld and Gladbach before settling in St. Trond, where he was elected abbot in 1108. In 1121, power struggles forced him to leave the abbey, finding refuge in abbeys in Affligem, Ghent, Liège and Deutz. Although elected abbot of St. Pantaleon in Cologne shortly thereafter, he returned to St. Trond in 1123. He died 6th March 1138.

Rudolf's *Gesta abbatum Trudonensium* offer an account of the history of the monastery of St. Trond from its foundation in 680 to the year 1107. The text is divided into chronological sections that correspond with the abbacies of Rodolphus' predecessors. Using archival sources, hagiographies and various other narratives, many of which are now lost, the *Gesta* contain a wealth of information on the history of his abbey and its surrounding region. From ca 1050, his account relies heavily on personal memories and first-hand accounts of witnesses. When writing about his own time, Rudolf offers incisive comments on the political constellations surrounding his abbey. Books I to VII were written around 1114-15 and book IX in 1136, whereas books VIII and X-XII were written by a continuator (identified by some as Gislebertus) and date from 1136-37. The chronicle was continued twice in the 12th century and revised in the 14th. Along with the first continuations, the *Gesta* have survived in at least eight manuscripts, among them the 12th-century Leuven, Bibliotheek van de Faculteit Godgeleerdheid, without shelfmark, fol. 1'-82".

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STEVEN VANDERPUTTEN

Rudolf von Ems

fl. 1220-55. Germany, Austria. Member of a ministerial family residing in Vorarlberg. The most important Middle High German epic poet in the first half of the 13th century, whose key works include *Der guote Gêrhart*, *Barlaam und Josaphat*, *Alexander*, and *Willehalm von Orlens*. Rudolf's *Weltchronik* is arguably the first true rhymed world chronicle in the German language (if one discounts the → *Annolied* and the → *Kaiserchronik*), and is illustrated with a carefully-

conceived cycle of miniatures. It is a torso of 33346 lines, which ends abruptly in the section on Solomon. Rudolf probably worked on the Chronicle from the early 1240s until the death of his patron King Conrad IV (1237–1254). His self-awareness as an author is underlined by a frequently-reproduced miniature of himself in his scriptorium, and by an acrostic in the opening lines.

Rudolf draws on Latin writing for his material and literary model: the *Historia scholastica* of → Peter Comestor is the main source; in addition he used the Vulgate, the *Imago mundi* of → Honorius Augustodunensis, → Gottfried of Viterbo's *Pantheon*, and in some parts the *Chronicon universale* of → Frutolf von Michelsberg. Following the pattern of Latin universal chronicles, Rudolf divides his material into *aetates* (*Aetas* theory; see → Six Ages of the World) and within these, into sacred and profane history. Moreover, he structures his subject matter, albeit inconsistently, according to the books of the Bible. His narrative style is oriented along the lines of a biblical *sermo humilis*; only in the sections about the principles of his writing does he use rhetorical pomp and ornaments.

Rudolf's *Weltchronik* is dominated by the narrative of salvation history. By analogy to the *Historia scholastica*, which serves as the model, the *Heilsgeschichte* is recounted in a brief, compendium-like way; duplicates as they are known in the bible are avoided and allegorizing commentaries play a minor part only. Unlike Peter, who presents sacred and profane history in a synchronous manner, Rudolf merely includes a list of non-biblical countries and dynasties at the very end of each age, thus emphasizing formally that he wishes this information to be regarded as a *nebinganc*, a "byway", running parallel to the highway of the salvation story. For Rudolf, compiling such a chronicle of the world meant first of all retelling the contents of the historical books of the Bible in a cohesive form in the vernacular. At the same time, his aim was to provide a wealth of illustrative historical material and interpretive models for contemporary life, such as examples of pride and punishment, adoration of God and just deserts.

A detailed description of the world and its wonders as well as information on the origins of civilization, culture and science are special features of Rudolf's Chronicle. Numerous remarks about the invention of music, the cultivation of grain or the art of sewing, for example, are evidence of the

generally-held view that culture and civilization had their origins in the East and were brought to Europe in a kind of *translatio*. Rudolf's Chronicle can therefore be characterized as a learned summation of historical knowledge of almost encyclopedic proportions, thanks to diverse and sometimes quite extensive digressions on the subjects of topography, natural history, ethnology, cultural history and the history of everyday life and material culture. Thus, the *Weltchronik* represents not only one of the first attempts to impart biblical knowledge in a larger context to the laity and in particular to the royal patron Conrad IV and his court. It also ranks among the early efforts to transpose the learnings of Latin scholastics into the vernacular idiom, thus granting a *litteratus* access to the scholarly world of Latin.

Rudolf's Chronicle has been preserved either completely or in parts in well over 100 known manuscripts dating from the 13th to 15th century, some of them richly illustrated. It was often transmitted in conjunction with the → *Christherre-Chronik* or as part of the group of compilations associated with → Heinrich von München. However, such adaptations occurred only from the late 14th century. Before this, as far as we know, Rudolf's Chronicle was disseminated in unadulterated form, or with short inserts (Adams Klage, Lob der rheinischen Städte). Good examples of this earlier type of transmission include: Munich, BSB, cgm 8345 (late 13th century; 65 pen drawings and two miniatures); Munich, BSB, cgm 6406 (ca 1300; 159 miniatures); St. Gallen, Kantonsbibliothek, ms. 302 Vad. (post-1300; 58 miniatures); or even later still, the so-called *Toggenburg-Chronik*, Berlin, Copper Engraving Cabinet at the State Museum, ms. 78 E 1 (before 1411; 113 miniatures).

[See also Fig. 5, 30 & 31]

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DOROTHEA KLEIN

Rudolf von Radegg [Radulphus]

fl 1310s. Switzerland. Cleric, *rector puerorum* (schoolmaster) of the monastic school of Einsiedeln. Author of the *Cappella Heremitana*, a brief epic poem about the assault of Schwyz on the monastery, on the 6th of January 1314, written about 1318/9, a copy of which is preserved in manuscript Einsiedeln, Stiftsbibliothek, cod. 1252. Rudolf experienced the attack, and subsequent imprisonment. The poem is divided into three books: the first on the history of Einsiedeln; the second praising the inhabitants of the town, above all abbot Johann I von Schwanden; and the third dedicated to the raid.

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ANGELO NICHILLO

Rufinus of Aquileia

ca 345–412 AD. Italy, Palestine, Egypt. Monk and ecclesiastical writer in Latin. Born in Concordia near Aquileia, Tyrannius Rufinus studied grammar and rhetoric in Rome. One of his fellow students was → Jerome, who became a close friend, and, in the course of the Origenist controversy, an even closer enemy. From 373 to 380 Rufinus went to Palestine and Egypt, where he visited monastic communities and studied the Bible and Origen. In 381 he founded a monastery on the Mount of Olives near Jerusalem. In 397 he returned to Rome and in 399 to Aquileia, from where he fled again to escape the Gothic invasion shortly after 403, first to Rome and, after the sack of the city in 410, to Sicily, where he died in 411 or 412.

Rufinus became best known for his translations from Greek, especially of works of Origen. In his attempt to defend Origen against accusations of heresy he removed or changed potentially controversial statements from his sources and attracted

for this the criticism of Jerome who accused him of dishonesty. His sharp exchanges with Jerome on questions concerning translation and his defence of Origen's thought are valuable contributions in their own right.

Rufinus also translated works by Basil of Caesarea and Gregory of Nazianzus. His most important work in the area of historiography is his treatment of → Eusebius' Church History (*ἐκκλησιαστικὴ ἱστορία; historia ecclesiastica*), which from ca 401 he not only translated, but also modified, and continued up to the death of Theodosius I (395). From 403 he also translated the *Historia monachorum* in Aegyptus, a work written in 394 by an unknown deacon and addressed to the monastic communities of Melania the Elder and Rufinus on the Mount of Olives. In the manuscript transmission the individual hagiographical accounts in the latter are frequently intermingled with those of Palladius' *Historia Lausiaca*.

The influence of Rufinus' translation and extension of Eusebius' Church History upon later church historians and chroniclers was considerable. It was used both by Latin historians and chroniclers and (with the continuation translated into Greek) also by Greek church historians, including → Augustine, the → *Gallic Chronicle of 452*, → Gregory of Tours, → Jordanes, → Isidore of Seville, → Bede, → Socrates scholasticus, → Sozomen, → Theodoret of Cyr, → Gelasius of Caesarea, → Theophanes Confessor (*Homologetes*) and → Georgios monachos.

There is also a rich manuscript tradition of the Church History. According to MOMMSEN, the modern editor, the two manuscripts that resemble the archetype most closely and represent the two strands of copies to which most other manuscripts belong are Paris, BnF, lat. 18282 (8th century) and Vatican, BAV, pal. lat. 822 (9th century). The latter is also the oldest complete manuscript. However MOMMSEN has been criticised for basing his text only on ca five out of more than 100 extant manuscripts, and his findings have been relativised by new discoveries, most notably that in 1984 in Dublin of a fragment of a 6th/7th century insular manuscript with parts of Book 10 (AIDAN; HAMMOND-BAMMEL).

The *editio princeps* of the Church History was published by Nicolaus Ketelaer and Gerard de Leempt (Utrecht 1474). The most influential early edition was that by Beatus Rhenanus (Basel 1523). The work was also translated very early into German (Strasbourg 1529) and French (Paris 1573).

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JOSEF LÖSSL

Rufus-Chronik

15th century. Germany. An anonymous chronicle from Lübeck. The name "Rufus" stems from → Helmold of Bosau's Slavic Chronicle published by Bangert in 1659. Not a single manuscript confirms this name. SCHNOBEL connects it to a chronicle that is included in a manuscript from Lübeck from the year 1594. GRAUTOFF adopts the name even though he doubts the existence of a Rufus who participated in the creation of the chronicle. The first part of the chronicle, which spans the years from 1105 to 1395, mostly replicates the chronicle of Johannes → Rode [Rufus] for the years from 1105 to 1349, and that of → Detmar of Lübeck for the years 1350 to 1395. The second part covering the period from 1395 to 1430 could be a German adaptation of the lost Latin C-Review of → Korner's *Chronica Novella*, according to LAPPENBERG.

For SCHWALM, there are traces of an interpolation of Korner's text in the first part, which lead him to suspect that the entire text could have been produced in the monastery Lübisches Predig-

kloster zur Burg. The chronicle focuses not only on the events in Lübeck, but also considers the rest of northern Germany. The Crusade against the Turks also finds mention, as does the Teutonic Order and the Council of Constance. Of six manuscripts known to the 19th-century editor, three survive: Copenhagen, Kongelige Bibliotek, Ny kgl. Saml. 310, 2° and 628, 2°; Hamburg, SB & UB, Hist. 107.

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JEAN-PHILIPPE HASHOLD
MIRIAM WEBER

Rui de Pina

1440–1522. Portugal. The third Portuguese royal chronicler and keeper of the royal archives. A low-ranking noble, he was secretary to João II, the "absolute" king, over the last two decades of the century and served him and his son as a diplomat. He wrote nine royal chronicles, six of which are reworkings of older texts: *Crónica de D.Sancho I*, *Crónica de D.Afonso II*, *Crónica de D.Sancho II*, *Crónica de D.Afonso III*, *Crónica de D.Dinis*, *Crónica de D.Afonso IV*, *Crónica de D.Duarte*, *Crónica de D.Afonso V*, *Crónica de D.João II*. He was no scholar, but his work as a clerk and a diplomat gave him writing experience, probably some knowledge of Latin, and a knowledge of the correct use of language.

The first six chronicles cover the reigns of the second to the seventh Portuguese kings. Their equivocal relationship to versions of the same chronicles written almost a century earlier and on which they are closely based (see → *Crónica de 1419*) is problematic, for the amount of original historical work Rui de Pina put in is insignificant. Their literary and historical manner is both second-hand and already obsolete in early 16th century. They are, however, better known than the earlier chronicles, of 1419, because they are

published in editions which are easier to read. He wrote this series last, from 1513 onwards. Around twenty 16th-century manuscripts containing one or more of the first six chronicles are known, apart from many 17th-century and several 18th-century codices. Seven manuscripts contain all the chronicles. Seven manuscripts precede by the *Crónica de Afonso Henriques* suggesting that they were seen as a series within Pina's work. Most of these manuscripts have not been studied. Porto, Biblioteca Pública Municipal, Geral 891, is one of the best manuscripts of the six chronicles.

The remaining three chronicles are rather more original:

Crónica de D.Duarte (1433–38) was probably written in the first decade of the 16th century. This is thought by some critics to have been partly written by his predecessors → Gomes Eanes de Zurara and Fernão → Lopes. Whether this is true or not, it gives an interesting view of the internal divisions among the nobles that the king, for all his good will, was unable to master and which were to prove even more pernicious due to his premature death. He praises prince Pedro above prince Henry, perhaps reflecting João II's view but not that of Afonso V. The chronicle is relatively unforthcoming about the king himself.

Crónica de D.Afonso V (1438–81) was written shortly before the previous one. The king was 7 years old when his father died. The first part relates the agitated period of his uncle, Prince Pedro's regency during the king's minority. The account of his government has little detail and a strong emphasis on a few isolated events. One major subject is the North African conquests (Afonso would be called the "African" king). Pina's approach to the French episode (Afonso's attempt at gaining the French king's support for his weak claim to the Castilian throne) bears witness to his diplomatic experience; judging from gallicisms in the text, he may have used the testimony of a king's attendant as a source.

Crónica de D.João II (1481–95) may have been written at the end of the 15th century and is Pina's most original work. It reflects his personal and political devotion to the king, with greater focus on the court and constant praise of João II. Pina refers to progress in exploring the eastern coast of African, the christening of African kings, and men travelling to India by land in preparation for the sea voyage. The text dwells longer on three

events: the unmasking of a conspiracy to kill the king and the execution of the dukes who were its leaders; the lavish celebrations, weeks long, of the only prince's wedding and his tragic accidental death months later, at the age of sixteen.

Nine 16th-century manuscripts are known of *Crónica de D.Duarte*, sixteen of *Crónica de D.Afonso V* and eleven of *Crónica de D.João II* (plus other codices of the 17th and 18th centuries). Many have only one chronicle, only one has all three, preceded by the *Crónica de Afonso Henriques* (see → Galvão, Duarte): Lisbon, Torre do Tombo, Casa Fronteira 4. Good examples of codices combining *Crónica de D.Duarte* and *Crónica de D.João II* are Paris, BN, Fonds Portugais 63 and Cambridge MA, Harvard University, Houghton Library, Typ 244.

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TERESA AMADO

Rumpler, Angelus

1460/62–1513. Germany. Benedictine abbot in Vornbach (Formbach) near Passau. He was a humanist and historian, and a leading author of the Bavarian "Klosterhumanismus". Born in Vornbach, he was educated in the monastery and dedicated himself to further autodidactic studies. He took vows in Vornbach in 1478, was cellarer and archivist 1478–1503. Then he became abbot and travelled to Gloggnitz/Silesia and Vienna. In 1503/04 he was member at the *Landschaftstagung* at Landshut.

His main works are the *Historia Formbacensis Monasterii* (5 volumes, complete copy of 1562 Vienna, ÖNB, cod. 7343) and the *Gestarum in Bavaria libri VI* (Munich, BSB, clm 1806). The *Historia* is a well-ordered chronicle of the abbeys Vornbach and Gloggnitz, narrating monastic history, informing about institutions and monastic activities (like humanism and monastic reform) covering the time until 1508. In the *Gestarum* the author discusses the war of succession in Bavaria (1504), whose *casus belli* was mainly the question of ruling Bavaria with one hand. By the

Primogeniturordnung the rich dukes of Bayern-Landshut (Lower Bavaria) were incorporated in the line of Bayern-München (Upper Bavaria). As the *Gestarum* relate the origins and consequences of the war by a contemporary in a new historiographical spirit they are a key work of the early 16th-century history of Bavaria.

As a member of the *Sodalitas literaria Danubiana* Rumpler wrote also casual poems, letters, "epicedien", sermons and hymns, for example the *Dialogus de contemptu mundi or Disceptationis et sensualitatis* (Munich, BSB, clm 1806, 246^r-254^v).

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KONRAD AMANN

Rupert of Deutz

ca 1075-1129. Low Countries and Germany. Benedictine. Oblate (ca 1082) and then monk (ca 1091) of the Abbey of St. Laurent in Liège, and priest (1108), before being exiled to Siegburg and becoming Abbot of St. Heribert at Deutz, opposite Cologne (1120). An important and prolific theologian in various genres, whose historical works include biographies of saints and a description of the 1128 fire at Deutz. His reputation as a chronicler is based on the now discredited view that he composed the *Chronicon Sancti Laurentii Leodiensis*. However he did write a *Libellus* (now lost), recounting the history of St. Laurent from its origins until 1095, the principal sources of which would have been → Anselm of Liège and → Sigebert of Gembloux.

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CHRISTIAN DURY

Rüsch, Nicolaus

[Nicolaus, Nik(o)laus]

post-1433-1506. Switzerland (Basel). Son of the painter Nicolaus Lawlin from Tübingen. Author of chronicle notes on the Burgundian wars (*Beschreibung der Burgunderkriege*). He is mentioned from 1459 as *stattschreiber* (town clerk) and messenger in Mulhouse, where he served until 1474. The same year he became chief clerk in his native town (*Clerick von Basel und Notarius*), which he represented in legal and political questions at home and abroad. He was friend of the university notary and diarist Johannes Knebel. From his retirement in 1497 until his death he was repeatedly elected *Oberzunftmeister* (guild master) and participated in the town council. Among his numerous records of political events, those about the Burgundian wars are an important historical source for the years 1474-6. The manuscript (74 fragmentary 8° pages; Basel, SA, Politisches G 1,8) alternates narration, lists of places and people, and copies of letters to Leipzig and Erfurt. The clerk, together with his assistant Johannes Harnesch, describes such events as the pledge of Alsace, Hagenbach's execution and the battles of Héricourt and Murten in a plain prosaic style for *die wirde der stat Basel* (the honour of the town Basel), but a complete chronicle was not fulfilled. Sections of the text were copied by an anonymous continuator of → Detmar of Lübeck's chronicle.

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ELENA DI VENOSA

Russ, Melchior Jr.

ca 1450-1499. Switzerland. Chronicler of the town of Lucerne. Russ was the son of Lucerne's *Stadtschreiber* of the same name. He studied in Basel (1471) and Pavia (1473), was occasionally employed in the Lucerne chancellery, becoming a member of Lucerne's greater council in 1480. As such, he carried out a number of diplomatic missions. In 1488, he was knighted by king Matthias Corvinus of Hungary in the Vienna Stephansdom. When Matthias Corvinus died in 1490, Russ

was one of the six pallbearers. He died during the Swabian war in 1499 as a mercenary in the service of Uri.

Russ dedicated his chronicle of the town to the council in 1482. Lucerne, Zentral- und Hochschulbibliothek, BB ms. 1a fol., a carefully written and rubricated manuscript with space left for pictures, is the only extant copy. In the prologue, Russ assembles paragraphs of the *Berner Chronik* of Conrad → Justinger, the description of the Burgundian wars by → Albrecht of Bonstetten, the *Amoenitates urbis Lucernensis* of Heinrich von → Gundelfingen and excerpts of Niklaus of Wyle's *Translationes* (printed in 1478), without trying to smoothen the stylistic differences. Justinger is Russ' most important source, together with the → *Chronikalien der Stadtbücher von Lucern*. As an early humanist, Russ traces the city's history back to the settlement of the forest

cantons by Goths and Romans, and anchors the story of Wilhelm Tell around local landmarks. The chronicle shares some sources with Diebold → Schilling Jr. and Petermann → Etterlin but seems not to have been used by them.

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REGULA SCHMID

school of Udine from 1473 to 1484. There he composed a history of Friuli, dedicated to the Venetian commander, Giovanni Emo, *De vetustate Aquileiae et Foriulii libri VI* (Of the antiquity of Aquileia and Friuli in six books), tracing the history of the region from its first inhabitants, through Attila, the Lombards, and the rule of the Patriarchs of Aquileia, down to the Turkish invasion of the 1470s. Sabellico wrote for the print medium: the volume was published in Padua in 1483 (HAIN 14058).

During fifteen months in 1484–85 while in Verona, Sabellico composed his *Rerum Venetarum ab urbe condita libri XXXIII* (Venetian events from the founding of the city in 33 books). Tracing the history of Venice from its founding to 1486, Sabellico used Livy as his model, but relied heavily on only a few authors: → Paul the Deacon, Andrea → Dandolo, and Flavio → Biondo. The result was a highly laudatory, if rather conventional and sometimes inaccurate history, written in impeccable Latin. Almost propagandistic in its praise of the Venetians as a liberty-loving people, the work earned the admiration of the Venetian nobility and his appointment as Venice's public historian. The *editio princeps*, published under the title *Rerum Venetarum ab urbe condita opus* by Andreas Torreanus in Venice in 1487 (HAIN 14053), was dedicated to Doge Marco Barbarigo. An Italian translation by Matheo Vesconti appeared in Milan in 1510.

Sabellico's *Enneades, sive Rapsodiae historiarum ab orbe condito* (In group of nine, or Rhapsodies of histories from the creation of the world), an early example of a universal history of a humanistic character, was dedicated to Doge Agostino Barbarigo and printed by Bernardinus de Vitalibus in Venice in 1498 (HAIN 14055). A second version added a chapter on events to 1504.

Sabellico's complete works were published in Basel in 1560. The Venetian history appeared in an anthology in Venice in 1718. There are no modern editions.

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S

Saadiyah ibn Danan

[Sa'adya bar Maimon bar Moses bar Maimon Ibn Danan]

ca 1436–1493. Granada (Iberia), then North Africa. Sephardic Jew, teacher and scholar, Hebrew commentator, exegete and *halakhist*, Hebrew and Arabic grammarian and lexicographer, the "last Hebrew Poet of Sepharad" who wrote also on Hebrew prosody. Sa'adya lived in Granada until the expulsion of the Jews from Spain in 1492, after which he settled in Oran (Algeria).

Sa'adya lived in an Arabic society and wrote many of his works in Arabic. In 1485, he finished his *Seder ha-Dorot* (The Succession of the Generations) with an Arabic rubric saying that he edited this chronicle "based on different works and manuscripts" because for the study of jurisprudence "it is necessary to know the chronological order of the sages and their generations, their teachers and students, their colleagues, those who preceded them and those who came after them". His main sources could have been: *Abbot*; *Seder 'Olam Zuta*; *Sefer ha-Mada* of Moses ben Maimon; *Seder tannaim va-amoraim*; *Zekher Tzaddiq* of → Yoseph ben Tzaddiq; *Sefer Yuhasin* of Abraham → Zakuto, and above all: *Iggeret R. Sherira Gaon* and the *Sefer ha-Qabbalah* of → Abraham ibn Daud.

Sa'adya presents, in the simplest way, the succession of patriarchs, prophets and sages from Adam to Moses ben Maimon (Maimonides). Through them, the Oral Law was transmitted in uninterrupted succession from one to another, generation after generation. Moses received the Torah in the Sinai on the 6th Siwan 2488. He gave it to Yohua, Yohua to the prophets, the prophets to the Great Assembly, and they to the *tannaim*, *amoraim*, *saboraim* and *geonim*. After them, Nissim, Hananel and Samuel ha-Nagid—the heirs of the Oriental Academies—were the first generation of *rabbanim*. Their successors were the five Isaacs, specially Isaac Alfasi, the teacher of

Yoseph ha-Levi ibn Migash. According to him, Maimon was one of the pupils of Yoseph, and his son Moses, while just a child, attended some of his classes. After his death, the world remained without Academies. Sa'adya finishes with the French sages: Samuel ben Isaaq, and Rabbenu Tam. He also says that Maimon left Córdoba to go to Fez to study with Yehudah ha-Cohen ibn Shoshan, who died a martyr. Then Moses ben Maimon and his family fled to Egypt. The last paragraphs are devoted to the life and work of Moses ben Maimon, saying at the end that 18th Kislev 4965 (11th November 1204) was the day of his death.

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JUDIT TARGARONA

Sabellico, Marcantonio Coccio

[Coccius Marcus Antonius Sabellicus]

1436–1506. Italy. Public historian of Venice. Born at Vicovaro in the Roman Campagna, whence he took the name Sabellicus, a poetic form of Sabinus, Marcantonio Coccio studied classics with Domizio Calderini and Pomponius Laetus in Rome, where he composed a number of Latin poems and elegies. In 1472 he left Rome for Friuli to join the household of the bishop of Feltre Angelo Fasolo, he was vicar of the patriarch of Aquileia, and Latin teacher at the communal

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BENJAMIN G. KOHL

al-Sābi, Hilāl

[Hilāl ibn al-Muḥassin ibn 'Ibrāhīm al-Sābi']

359–449 AH (969–1059 AD). Mesopotamia. Secretary of the Chancery at Baghdad under the Buwayhid dynasty. Hilāl was a member of a renowned Sabeian family of scientists; he converted to Islam in 1012 as reported by → Ibn al-Jawzī (*Kitāb al-Muntazam* VIII, pp. 176–79). Hilāl is the author of several works like the *Tā'rikh*, of which only fragments (the years 999–1008) have survived; the Book of the Viziers (*Kitāb al-Wuzarā'*, Erfurt/Gotha, Forschungs- und Landesbibliothek, ms. orient. A 1756), which has been lost except a small part of the beginning; furthermore the letter book *Ghurar al-balāgha* and especially the ceremony book *Rusūm dār al-khilāfa* (Rules and Regulations of the Abbasid Court). The latter is a profound source for medieval court ceremonies with a wide, extensive and comprehensive compilation of court etiquette and rules for written correspondence with the caliph.

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JENNY OESTERLE

Sächsische Weltchronik (Saxonian World Chronicle)

1260–1275. Germany. World chronicle in Middle Low German, with a High German

version. The *Sächsische Weltchronik* (the title is WEILAND's) is a world chronicle written—at least as regards the majority of the manuscripts, and apart from a 98-line High German verse prologue—in Low German prose. The author is unknown, previous attempts to identify him as Eike von Repgow, the author of the *Sachsenspiegel*, having been abandoned. Various sources are mentioned in the manuscripts themselves, but most of them can be traced back to the chronicle of → Frutolf/Ekkehard. The date of composition is assumed on internal criteria to have been between 1260 and 1275, depending which of the 43 manuscripts (some fragmentary) is used as the basis for calculation.

The chronicle covers the history of the world from the Creation to the author's own day, though pre-Roman history (Old Testament through to Alexander the Great) receives only cursory treatment: 14 pages in WEILAND's edition, compared with the 180 pages devoted to the lives of the 96 Roman and German emperors from Augustus to Frederick II (died 1250). The work has a moralizing tone, set already by the sermon-like verse prologue, and takes a dark view of the state of the world. The main text ends with a note on a flood in 1248: *Du vlot van der sê hof sic so ho, dat siu tobrac al de dike in den niderlanden, unde erdranc volk unde vè ane tale, unde gescha grot jamer* (the flood from the sea rose so high that it broke all the dykes in the low countries and drowned countless people and animals and caused great distress).

WEILAND groups the manuscripts into three recensions. The shortest text is the High German recension A (Wolfenbüttel, HAB, Cod. 23.8 Aug. 4°; Vienna, ÖNB, cod. 2692 et al.). B is the *mittlere recension* (Bremen, SB & UB, ms. a 0033; Berlin, SB, mgf 129 et al.), while C (Erfurt/Gotha, Forschungs- und Landesbibliothek, Memb. I 90) has the fullest and possibly most original text—both editions are based on the Gotha manuscript. C is the longest largely by virtue of the inclusion of seven appendices, which are published together as *Anhänge* at the end of WEILAND's edition, though the first, that on the origin of the Saxons, should properly be placed at the beginning. The other six are (1) a catalogue of popes from Christ(!) to Honorius III, (2) a catalogue of Roman kings and emperors, (3) a genealogy of the Welfs, (4) a chronological table of events from the first centuries AD, (5) a genealogy of the counts of Flanders (which links up with 4) and (6) a chronological table of biblical history, followed by Roman history from the destruction

of Jerusalem under Titus to Frederick II's capture of Jerusalem in 1229. There is an eighth appendix, as yet unpublished, which looks forward to the Last Judgment. There are seven continuations, of which only six were known to WEILAND. Of these, only one, the Saxonian (down to 1275), is in Low German and attached to manuscripts of recension C, the only Low German recension. The others (one Thuringian and four Bavarian) are attached to recensions of the High German group A.

Excerpts from the *Sächsische Weltchronik* appear in many later compilation chronicle manuscripts, such as Munich, cgm 578, where it is used as a continuation of the *Weltchronik* of → Rudolf von Ems.

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FRANK SHAW

Sæmundr Sigfússon inn fróði (the Wise)

1056–1133. Iceland. Known as the first writer of history in Iceland, though his text is lost, and as the founder of the great dynasty of the Oddaverjar (the family from Oddi). The son of a priest, Sæmundr studied in France; the later *Oðaverja annáll* specify Paris. He returned to Iceland around 1076 where he settled at the ancestral farm at Oddi, was ordained priest, and probably founded a school on his farm. With his wife, Guðrún Kolbeinsdóttir, he had three sons and one daughter, among them Loptr, who married the Norwegian princess Þóra, daughter of Magnús berfoettr ("Barelegs"). Loptr's son, Jón Loptsson, was the foster father and teacher of → Snorri Sturluson.

There are several references to Sæmundr's chronicle in later Icelandic historical writings. Snorri states in the prologues of *Óláfs saga helga* and *Heimskringla* that → Ari Þorgilsson inn fróði was the first to write *fræði* (historical knowledge) in Old Norse, which suggests that Sæmundr's lost work was in Latin. In the anonymous poem

1316

1317

Noregs konunga tal (ca 1190), made in honour of Jón Loptsson, the skald says (st. 40) after the stanza about Magnús góði (the Good), that he, with Sæmundr as his source, has now told about ten kings who all descended from Haraldr hárfagri (Fairhair). This probably means that Sæmundr's chronicle ended with Magnús góði.

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ELSE MUNDAL

Saint-Pol, Jean de

ca 1425/30–1476. France. *Enfant de chambre* in 1442, chamberlain and courtier of successive dukes of Brittany. Author of a French-language history of the Montfort dukes of Brittany, of which only fragments remain (Paris, BnF, Arsenal 3912, fos. 85–133, early 16th century).

Inspired by → Guillaume de Saint André's life of John IV of Brittany, and also drawing on the → *Chronicon Briocense*, Saint-Pol, a lifelong ducal servant and pensioner, began an abridged chronicle of the kings and dukes of Brittany around 1470, and then a more ambitious history of the House of Montfort, ca 1474, probably still incomplete at his death in 1476. Principally intended as eulogies on the dynasty and covering the period from the Breton Civil War (1341–65) to his own lifetime, both works survive only in fragments. The sections on the 14th century use other known works besides Saint-André, including a famous poem on the Battle of the Thirty (1351). For the later years of John IV (d. 1399), the author drew upon his own father's memories, while the brief extracts which survive for subsequent dukes, all contain some unique material, chiefly on their character and habits.

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MICHAEL JONES

Šalih ibn Yahyā ibn Buhtur

[Šāliḥ ibn Yaḥyā ibn Šāliḥ ibn Ḥusayn ibn Khiḍr ibn Buḥtur]

d. after 839 AH (1435 AD). Lebanon. A member of the family of the Druze Buhturids of the mountainous region of the Gharb south of Beirut. In Mamlūk times, they were charged to defend the coast between Beirut and Sidon against Frankish naval incursions. Little is known of Šāliḥ ibn Yahyā. His father Sayf al-Dīn Yahyā, played an important role in local politics. Šāliḥ ibn Yahyā was his fifth child and participated as military commander in the Mamlūk naval expedition against Cyprus in 1425 but missed the incursion of 1426, coming too late to the meeting point.

The only manuscript (autograph) of Šāliḥ's *Ta'riḥ Bayrūt* (History of Beirut; Paris, BnF, arabe 1670) was published by Louis Cheikho in an erroneous version in *al-Machriq* in 1898–99. *Ta'riḥ Bayrūt* goes beyond the history of Beirut and concentrates rather on the Buhturids. Original documents and anecdotes provided by the author reflect the relations of the Buhturids with Mamlūk authorities and allow a rare insight into the structure of local government and daily life prior to the Ottomans. *Ta'riḥ Bayrūt* was continued by the Buhturid secretary Ibn Sibāt (d. after 926/1520).

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ALBRECHT FUESS

Salimbene de Adam

1221–ca 1289. Italy. Franciscan and later Joachimite. Author of a chronicle of Italy and the Empire. Salimbene was born into the Adam family in Parma on 9th October 1221, and was named Balian of Sidon but his family called him Ognibene. He took the name Salimbene when he entered the Order of Friars Minor on 4th February

1238. He was sent to Pisa between 1243 and 1247 and then to Paris.

Salimbene became a Franciscan only twelve years after St. Francis died, and he knew Bernard of Quintavalle, Francis's first companion, and others of the early Franciscans. Salimbene was a follower, a hanger-on, who sought out leaders, visited them, and recorded conversations that they held with Salimbene himself and with others. Notable examples of this come from Salimbene's stay at Hyères with Hugh of Digne, OFM, and at Lyon when the Franciscan → Giovanni da Pian del Carpine happened to arrive there on his return from his trip to the Mongols. Salimbene was not an ascetic. He enjoyed life, stories, dining and drinking wine and he describes foods, habits of life, and ways of speaking that rarely come from any other source.

Salimbene said that he became a Joachite in the 1240s at Pisa, when a Florentine abbot brought manuscripts of Abbot Joachim of Fiore [died 1202] to the Franciscan monastery for safekeeping. Salimbene became somewhat disillusioned with Joachitism when the emperor, Frederick II, died suddenly in 1250 without becoming the Antichrist that Salimbene had expected. However, he continued to accept Joachim's ideas but much more soberly. Salimbene knew the leader of the Franciscan Joachites, John of Parma, minister general from 1247 to 1257. His account of John's resignation from his post is carefully written to protect as much as possible the reputation of this fellow citizen of Parma. Salimbene spent valuable time with Hugh of Digne about whose Joachitism he is our only source. Most of all Salimbene knew Gerard of Borgo San Donnino whose *Eternal Gospel*, a selection of Joachim's works with glosses that Gerard published at Paris, created a furor. Salimbene's portrait of Gerard is both critical and believable.

Salimbene wrote his *Chronica* (Chronicles) between 1283 and 1288 ostensibly for his niece Agnes, who was a Poor Clare in Parma but he probably had a wider audience in mind. He had written earlier chronicles and he probably incorporated at least some of these into his final work, together with the almost contemporary *Cronica Universalis* by → Sicard of Cremona. Written in Latin, but occasionally slipping into the vernacular, in a very lively and personal style, Salimbene's chronicle mainly deals with the Italian political and religious life in the years between 1168

and 1287, but he reports the clashes between the Papacy and the Empire, and even registers major meteorological events and details of his personal and family life, making his chronicle one of the most vivid depictions of his epoch. The *Cronica* survives in a single manuscript, a holograph written in Salimbene's own hand with his own notes and corrections: Vatican, BAV, vat. lat. 7260.

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E. RANDOLPH DANIEL

Salman of St. Goar

15th century. Germany. Jewish chronicler. Salman of St. Goar was a student and the secretary of Yaqob ben Moses ha-Levi Molin (MaHaRIL, ca 1365–1427), whose teachings he published in his *Sefer MaHaRIL*. He also wrote a chronicle of the Hussite movement.

Salman began writing his chronicle before 1427 and concluded it after several versions in 1454. This work was entitled *Gilgul bne Hushim* (Course of the events of the Sons of the Rushing), in allusion to Numbers 32, 17, and referring to the Hussites. The chronicle describes the rise of the Hussite movement from the Jewish perspective depicting the Jewish scholar Avigdor Kara at the court of king Wenzel as a predecessor of Jan Hus. Salman also relies on popular stories about

Hus and his lore. After having reported about the events up to the burning of Hus in 1415, he continues with the second crusade against the Hussites in 1421 and the persecution of Jews in its wake (with reference to the persecution of 1096 during the First Crusade). He includes two letters of his teacher Jacob Molin from 1421 reacting to the threats of the time. While the siege of the city of Zatec (Saaz) is in the center of his depiction, he concludes his chronicle with information about the military advances of the Hussites under Prokop in 1430 and about the council of Basel in 1434.

The chronicle is preserved in five manuscripts and seven fragmentary transmissions, which are each attached as an appendix to a copy of *Sefer MaHaRIL*, among them are Vienna, ÖNB, hebr. 175; Frankfurt, Stadt- und Universitätsbibliothek, hebr. 80 94.

See also → Jewish chronicle tradition.

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EVA HAVERKAMP

Salvianus of Marseille

ca 400–post 470 AD. Gaul (France). Salvian, whose occupation is unknown, first married and later embraced an ascetic worldview. In ca 425, with the blessing of his wife Palladia, he entered the monastery at Lérins, and around 439 he became a presbyter of the church at Marseille.

Salvian's two principal extant works are a treatise against avarice in four books (*Timotheus ad ecclesiam*) and the *De gubernatione dei* in eight books, a historical work in which he argues that the barbarian invaders were sent by God to punish the Roman society of his day for its moral decadence.

The *Timotheus* was first published in 1556 by Johannes Herold and survives in four manuscripts from the 9th to 12th century, the oldest of which is Paris, BnF, lat. 2172 (9th century), originally from the Abbey of St. Thierry (Reims). *De gubernatione dei* survives in only three manuscripts from the 10th to 12th century, the oldest of which is Paris, BnF, lat. 13385 (10th century), originally from

Corbie. The *editio princeps* was printed in Basel in 1530 by Johann Froben.

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ANDREW J. CAIN

Salviati, Jacopo di Alamanno

1360–1411. Italy. Author of a family chronicle reflecting life in Florence. Jacopo di Alamanno Salviati came from an illustrious Florentine family which, since the 11th century, had played a foremost role in politics. His chronicle, written in the vernacular, tells us little about his personal life (twice married, with four of his children dying of the plague) but it records Jacopo's various functions and minutely details the political and material conditions when he took office, the contents of each letter missive, his emoluments, in certain cases the name of the person from whom he took over or who later took over from him, as well as details concerning his staff.

With missions ranging from gonfalonier, prior, podestà over major Tuscan cities, army captain and ambassador, Jacopo Salviati had first-hand experience of how the Visconti family, backed by France, gradually rose to power; he witnessed in particular the power-struggles for supremacy in Pisa and Livorno, as well as those surrounding the schism and occupation of Rome by the troops of Ladislas I at a time when financial matters were being complicated by the payment of companies of powerful condottieri such as Paolo Orsino, Braccio da Montone and Francesco Sforza. His account is therefore an invaluable testimony portraying the political and diplomatic life of late 14th- to early 15th-century Florence. Manuscript: Florence, Archivio Ricassoli Firidolfi Zanchini Marsuppini, 96.

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COLETTE GROS

Sampiro of Astorga

early 11th century. Asturias/León (Iberia). Author of an important Asturian/Leonese chronicle of the years 866–999. During the short-lived Navarrese occupation of León, Sampiro, who was probably from the Bierzo region, was appointed Bishop of Astorga (1034). He was later replaced, probably in 1040/41. In a final donation (1042), an elderly Sampiro recalled fleeing from Muslim raiders to Zamora, possibly in 988, and a long association with the royal courts at León (984–1028). A proposed identification with another Sampiro known from 977 onwards as a priest and notary probably fails on grounds of age. → Pelayo of Oviedo mentions him as having written about kings from Alfonso “the Chaste” (799–842) to Vermudo “the Gouty” (982–999), but this does not match the extant chronicle. Pelayo’s oddly-garbled list of authors and his readiness to manipulate sources weaken the attribution.

Sampiro’s chronicle survives only as inserts in three 12th century works: in the → *Historia Silense*, as a crude insertion to cover the early loss of folios belonging to the host; in Pelayo’s *Liber Chronicorum*, as part of a universal history from Creation to 1132; and in the → *Chronica Naierensis*, which is mainly dependent on the Silense but with some pelagian additions. Pelayo’s version, substantially interpolated to benefit Oviedo, is the fullest, ending with Ramiro III’s death (985) before starting Pelayo’s own chronicle with a hostile portrait of Vermudo II (982–999). The Silense version, probably closer to the original, is positive about Vermudo, and ends with the accession of his son Alfonso V (999). This probably marks the actual end of Sampiro’s chronicle as Alfonso’s son, Vermudo III, was defeated and the dynasty supplanted by Fernando I (1037). For most of the

10th century the chronicle of Sampiro, continuing earlier Asturian historical writing, is the fundamental source for Asturian/Leonese history, despite its laconic style. It was used by the great 13th-century Spanish chronicles.

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JOHN WREGLESWORTH

Samuel Anec’i

12th century. Armenia. Born in or around the city of Ani. Pupil of Yovhannēs Sarkavag (John the Deacon). Author of the Armenian *Hawak’munk’ i groc’ patmagrac’* (Universal Chronicle), which begins with the story of Adam and reaches the events of the year 1178/80. Continuations of the work have extended the text until the year 1665. Samuel’s chronicle provides valuable information about the history of Greater Armenia and Cilicia, as well as those of neighboring regions. The events of the 12th century are drawn from Samuel’s own eyewitness experiences; he also makes use of an extensive number of earlier sources such as → Eusebius of Caesarea, → Sebēos, → Movsēs Xorenac’i, → Agat’angelos, and others. Particularly noteworthy is the information Samuel provides about the monumental cathedral of King Gagik I, constructed in Ani at the turn of the 11th century, whose foundations alone now survive. The work was translated into Latin in 1818. Samuel’s chronicle survives in over sixty-five manuscripts, one (Yerevan, Maštoc’ Matenadaran, ms. 1897) dating from the 12th century, and three (Venice, Biblioteca Mechitarista di San Lazzaro, ms. 1206, Jerusalem, Ναός του αγίου Ιακώβου, ms. 1288, and Maštoc’ Matenadaran, ms. 1898) from the thirteenth.

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TAMĀR BOYADJIAN

Sánchez de Arévalo, Rodrigo

1404–70. Castile (Iberia). *Doctor utriusque iuris*, diplomat, councillor and secretary in the service of the Castilian Crown and the Holy See. Bishop of Oviedo, Zamora, Palencia and castellan of Castel Sant’Angelo in Rome (1464–1470). Author of multiple learned treatises on issues of moral philosophy, theology and politics.

In his last years, Sánchez de Arévalo composed a *Compendiosa historia Hispanica*, printed by Ulrich Hahn (Rome 1470). The author’s explicit purpose was to write a ‘continuation’ of → Rodrigo Jiménez de Rada’s *Historia Gothica*, which provides the backbone for parts two and three of his own *Historia*. The most original portion is part one; it elaborates the traditional *Laus Hispaniae* with material from classical authors. Part four covers the time after Ferdinand III of Castile until Sánchez de Arévalo’s own present. The main interest of the *Historia hispanica* is its complex ideological underpinning. Interspersing legends, exempla, epic reminiscences and a pervasive moralizing commentary, Sánchez de Arévalo emphasizes Spain’s divinely ordained mission to recover, by force, what was supposedly lost to the “infidels”. His perspective is decidedly Castilian, reserving the title of *Rex Hispaniae* for the King of Castile. He is a proponent of the so-called “Neo-Gothic thesis”, deriving the legitimacy and supremacy of the Castilian monarchy from their uninterrupted descent from the Gothic kings. Thus, as the first printed Latin chronicle of Spanish history, the *Historia Hispanica* self-consciously challenges humanist disdain for the Gothic past, heralding Spain’s imminent emergence as an imperial power.

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ROBERT FOLGER

Sánchez de Valladolid, Fernán

d. ca 1364. Castile (Iberia). High ranking official under the kings of Castile and León. Author of the *Crónica de tres reyes* and the *Crónica de Alfonso XI*. Fernán Sánchez’s rise to power as Chancellor of the Secret Seal and Chief Notary of the Kingdom during the reign of Alfonso XI is well documented. Milestones in his career were 1330, when he became one of the first members of the newly created *Orden de la Banda*, and 1345 when Alfonso gave him Cubillas del Cerrato and surrounding lands as a jurisdictional state. His fortunes changed after Pedro I comes to power in 1350, but he retained some of his former power after donating his state to the family of María de Padilla, the king’s lover: he was Royal Chancellor in 1353, Chief Chancellor 1354, 1357 and 1361, and Judge of the Audience in 1357 and 1361.

Fernán Sánchez has been considered the perfect *letrado*, a learned man and jurist, powerful because of his proximity to the king. His career illustrates how the new nobility developed in the 14th century, beginning with the reign of Alfonso XI, originally members of the urban knighthood who prosper in the kings’ courts because of their diplomatic, political and legal services to the monarchs. Alfonso entrusted him with writing histories of his own reign and those of his predecessors. In the prologue to the *Crónica de tres reyes* Fernán writes of Alfonso’s intention to make these chronicles a continuation of the → *Estoria de Espanna*, but a closer examination of the texts clearly shows a discontinuity with the previous chronicle tradition and more interest in highlighting Alfonso XI’s own achievements.

The *Crónica de tres reyes* is a group of biographies of Alfonso X, Sancho IV and Fernando IV dated 1344–50. None of its three chronicles is a reliable record of the historical periods they reflect. The content and meaning derive from Alfonso’s interest in presenting the king as a *dominus naturalis*, capable of maintaining the peace, exercising justice, and controlling other power groups, such as the nobility and the town councils. None

of the three kings is successful: they do not govern with prudence and practical knowledge, but are motivated by personal interests that have nothing to do with those of the kingdom. The principal manuscripts are Madrid, BNE, ms. 829 and ms. 10195. There is no modern critical edition.

The jumble of known versions of the *Crónica de Alfonso XI*, ably disentangled by CATALÁN, all come from an original manuscripts finished or interrupted around 1344. In contrast to the kings of the *Crónica de tres reyes*, the Alfonso of the chronicle always makes decisions for the good of his subjects and his kingdom. Fernán Sánchez carefully selects and manipulates the narrative to present a king whose thought processes and behaviour follow closely the ideal prince: moderate, prudent, well mannered and reasoned, of accurate and tempered speech. This model monarch surrounds himself with a new type of advisor, an idealized version of the chronicler himself: loyal, educated, well spoken and capable of representing precisely the king's intentions. The chronicle repeatedly illustrates conflicts between the king and his advisors and the old nobility in which the former are presented as the champions of a new model of government based on the principles of Roman law, while it takes great pains to represent the latter group as corrupt and responsible for the kingdom's many ills. The principal manuscripts are El Escorial, RMSL, Y.II.10 and Santander, Biblioteca de Menéndez Pelayo, ms. 323. The → *Gran Crónica de Alfonso XI* is a later anonymous expansion of this work.

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PURIFICACIÓN MARTÍNEZ

Sandeus, Felinus

[Felino Maria Sandei; Sandeo]

1444–1503. Italy. Born in Felina, near Reggio. A teacher of canon law at Ferrara from 1466, he was appointed professor of canon law at Pisa in 1474 and a judge of the Roman Rota in 1486. He was elected bishop of Penne–Atri and coadjutor of Lucca in 1495, and succeeded as bishop of Lucca in 1499; he died in Rome. His magnificent library (the Biblioteca Feliniana) forms part of the episcopal library of Lucca and contains various unpublished works of his. He had a high reputation as a canonist and papal adviser; his *Lectura*, a commentary on the *Decretum Gratiani*, was frequently republished. His *De regibus Siciliae et Apuliae epitome* (Epitome of the kings of Sicily and Apulia) (*editio princeps* Rome: Besicken & Mayr, 1495), a historical sketch of southern Italy from the time of Justinian, was composed during the Holy See's disputes with Ferdinand I of Naples and Charles VIII of France in order to defend the Pope's rights against the Sicilian monarchy. Written in elegant if terse Latin, it is avowedly a compilation from named sources including Flavius → Biondo's *Roma triumphans*, → Antoninus of Florence's *Chronica*, Poggio → Bracciolini's *Varietate Fortunae*, Matteo → Palmieri's *Liber de temporibus* and Aretinus's *Historia Florentina* (see Leonardo → Bruni).

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PETER DAMIAN-GRINT

Santa María, Pablo de

[Selomoh ha-Levi; Paulus Burgensis]

14th–15th century. Castile (Iberia). Born Jewish, Rabbi of Burgos (1379), converted to Christianity on 21 July 1390. Brother of Alvar → García de Santa María. Bishop of Cartagena and Bishop of Burgos, member of the Regency Council, Chancellor of Castile, tutor of Juan II of Castile. Father of Alonso de → Cartagena. Author of *Las Siete Edades del Mundo* and *Suma de las Corónicas de España*.

Las Siete Edades del Mundo (the seven ages of the world) is a universal chronicle written in verse in 1416–18, organized according to a scheme of

aeclates (see → Six Ages of the World) and 2708 lines long. It combines a narrative of universal history from the Creation of the World up to the beginning of the Great Schism with a narrative of Castilian history from the mythical foundation of Spain by Tubal, son of Japheth to the accession of Juan II of Castile. The universal history is based mostly on the Bible, → Isidore of Seville's *Chronica*, → Lucas of Tüy's *Chronicon Mundi* and → Vincent of Beauvais' *Speculum Historiale*; the major source for the Spanish part being a Castilian translation of → Pedro Afonso, Conde de Barcelos' post-alphonsine *Crónica de 1344*, with additional elements taken from → Alfonso X of Castile and León's → *Estoria de Espanna*, and the *Crónica de tres reyes*, among others. The work was written for the education of Juan II of Castile, and displays a vigorous ideological support for the Castilian monarchy and for Juan II himself, who is presented as being elected by Divine Providence to be king (and new Messiah) of Castile. There are eight manuscripts copied in the 15th century (e.g. Barcelona, Biblioteca de Catalunya, ms. 2013), five in the 16th, and five later. One 15th-century witness presents a revised and expanded version of the work, accompanied by copious glosses, written ca 1460 (El Escorial, RMSL, X.II.17). The original version was printed twice in the 16th century: Rosenbach (Barcelona, 1516), Viñao (Valencia, 1521); there is evidence of a lost pre-1513 edition. The *Siete Edades* is the main source of Sancho Busto de Villegas' *Historia del mundo*, a worthless prose chronicle written ante 1574.

The *Suma de las Corónicas de España* is a prose chronicle centered on the history of Spain from its foundation to the early 15th century, completed in 1418. It is around 100 manuscript pages long. Although it has not been studied in depth, its main source is the Castilian translation of → Pedro Afonso, Conde de Barcelos' *Crónica de 1344*. This work lacks the explicit providentialist and messianic agenda present in the *Siete Edades*, and it is a rather neutral summary of facts and events. We have two manuscripts of the 15th century (e.g. El Escorial, RMSL, h.II.22) and one of the 16th; the original version of the work ended in 1418, but all extant witnesses seem to present an expanded version of the text, up to the end of the reign of Juan II. It is likely that the expansion was made by Santa María's son, → Alonso de Cartagena.

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JUAN-CARLOS CONDE

Sanudo, Marin Torsello, il Vecchio

1270–1343. Italy. Venetian merchant, diplomat, historian and propagandist for renewing the crusade against the Ottoman Turks in the early 14th century. Born in Venice into a family instrumental in the Venetian settlement of the islands of the Aegean after the Fourth Crusade, Sanudo spent his early career as a merchant in the Levant. He visited Acre before its fall to the Turks and represented his father in dealings with his cousins, the dukes of Naxos. By 1300 he was a member of the household of the canon lawyer and crusading enthusiast, Cardinal Riccardo Petroni of Siena, where he probably formulated his project for a crusade to recover the Holy Land. In 1306, he drafted his first work *Conditiones Sanctae Terrae* (On the state of the Holy Land), which contained the germs of his project, namely, the blockade and eventual conquest of Egypt. Thereafter Sanudo travelled extensively, residing for a time in the Peloponnese and visiting the ports of the Baltic and North Sea, while continuing to polish his major work, *Liber secretorum fidelium Crucis* (Book of the secrets of the faithful of the Cross),

which he presented to the dedicatee, Pope John XXII, at Avignon in September 1321.

The *Secreta* (Secrets) is divided into three books. Book I, a reworking of the *Conditiones*, describes the need for an economic and commercial blockade of Egypt, while Book II outlines the military operations to defeat Egypt and occupy the Nile delta. Book III, by far the longest, is a history and geography of the Holy Land, starting in biblical times and concluding with a detailed description of pilgrimage sites. The work as a whole provides a detailed description of the leadership, training, equipment, tactics and resources needed to conquer Egypt, where nothing is left to chance. The rest of Sanudo's career, marked by a change in attitude toward the Byzantine emperor to one of co-operation and respect, was spent advocating the new crusade, which was made impossible by the outbreak of the Hundred Years' War. Over 19 manuscripts survive, complicating any future critical edition of this important work, as well as numerous letters and summaries to kings, popes, and other western leaders of every sort. A good example is London, BL, add. 27376.

Written in Latin in the early 1330s, the *Istoria del Regno di Romania* (History of the kingdom of Romania) survives only in a late Italian version. The purpose of the work was to narrate the history of Frankish presence of the Levant, especially in Morea (or the Peloponnese), and illustrate the need for an alliance with the Byzantine emperor in any campaign against the Turks. A trove of information on the western presence in the Levant, the work contains digressions on Italian affairs, such as the conflict between the houses of Aragon and Anjou for the control of Sicily, as well as a number of factual errors. It uses history to serve the greater political agenda of co-operation between Greeks and Latins for any future crusade. In fact, Sanudo maintains that co-operation with the Greeks is indispensable to the success of a future crusade, since even those under Frankish rule will always try to retain their own religion and customs: *Benchè detti lochi sian sottoposti al Dominio de Franchi e obbidienti alla Chiesa Romana, nondimeno quasi tutto il popolo è Greco e inclina a quella setta, e il cuor loro e volto alle cose Greche, e quando potessero mostrarlo liberamente, lo faremmo* (although these places are subject to the rule of the Franks and obedient to the Roman Church, still almost all the people are Greek and incline toward the [Greek] religion and their hearts

toward Greek customs, and when they can show this freely, they will do so).

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BENJAMIN G. KOHL

Sanudo, Marin, il Giovane [Marino Sanuto]

1466–1536. Italy. The major historian working in Venice in the late 15th and early 16th century. Famous for his monumental lives of the doges to 1494 and his massive diary of contemporary politics from 1496 to 1533, Sanudo was also the author of works on Venice's institutions and their history, Venice's war with Ferrara in the 1480s, and the French invasion of Italy. Born on 22nd May 1466 into one of the most ancient families of the Venetian patriciate, he attended the chancery school of San Marco after the early death of his father. There he studied classical authors, especially poetry, under the tutelage of Giorgio → Merula, and at fifteen he compiled a treatise of the memorable deeds and sayings of the ancient gods and goddesses.

In 1483 he accompanied a delegation of Venetian nobles appointed to hear appeals concerning the administration of justice in Venice's mainland empire that had been disrupted during the recent war with Ferrara. The result of his journey was Sanudo's first book, *Itinerario per la Terraferma veneziana* (Itinerary through the Venetian Terraferma), written when the author was still a teenager. Composed in the learned language of Venetian bureaucracy, sometimes called "chancery Venetian" (*veneziana cancelleresca*), Sanudo's observations were the acute products of his habit of daily record-keeping that became his lifelong occupation as a diarist.

His next book, *Commentari della guerra di Ferrara* (Commentaries on the war of Ferrara), modelled on Caesar's *Commentaries* and dedicated to doge Giovanni Mocenigo, grew out of his experience as an eyewitness to many of the sites if not the battles of that conflict.

Sanudo's *La spedizione di Carlo VIII in Italia* (the Expedition of Charles VIII to Italy) is a detailed narrative of the French invasions of Italy from early 1494 to November 1495. Dedicated to doge Agostino Barbarigo, the work is remarkable for its accuracy and wealth of detail supported by the inclusion of many documents. It set the tone and standard for exhaustive detail and archival documentation that characterized the massive diary that he kept from January 1496 until 1533.

His early study of the origins, site and magistracies of Venice, originally entitled *Cronichetta, seu La città di Venezia* (Small chronicle, or The city of Venice), with its detailed lists of offices and some officeholders, bears a close resemblance to those parts of the *Itinerario* that detail the government of the Terraferma empire. Even in its later polished and enlarged version, *De origine, situ et magistratibus urbis Venetae* (On the origin, site and judges of the city of Venice), completed in 1530, it is tempting to see the germs of Sanudo's later achievement as a profound scholar of Venice's government and policies in his monumental *Vite dei Dogi* (Lives of the Doges).

Marin Sanudo entered Venetian public life in 1498, serving eight terms on the board of savi agli ordini, which oversaw commercial and maritime matters. This post entitled him to membership in the Pien Collegio, the Steering Committee of the Venetian state, where he had the right to propose legislation to the Senate, but could not vote or join in debates. His most important post was as treasurer (*camerlengo*) of Venice's government

in Verona (1501–2), where he was in charge of collecting revenues, sending funds to Venice, and overseeing local expenditure. After his return to Venice Sanudo served frequently on missions to the Terraferma cities and as a member of the Senate, but his brusque speeches and open criticism of governmental policies prevented him from gaining appointment as public historian, which he greatly coveted.

In September 1531 the Council of Ten, which had earlier given him access to all letters sent to his Secretary, granted him an annual pension of 150 ducats for his service to Venice's government. For thirty-seven years he kept his massive diary, recording almost daily gossip, speeches, votes in the several councils, enriched by the insertion of diplomatic correspondence, orations, reports, interspersed with accounts of public works, the politics of ducal elections, and momentous events. The result is the richest account ever of the political life of a Renaissance state. Due to failing health Sanudo suspended his work in 1533. Upon his death on 4 April 1536, the Council of Ten sequestered his autograph manuscript, which remained secluded until it was made available for consultation and publication three centuries later.

Until 1530, Sanudo continued work on his other major work, *Vite dei Dogi*, a traditional narrative of Venetian politics, based on the succession of doges, from the legendary Paoluccio Anafesto (697), to the death of doge Agostino Barbarigo (12 December 1494). Characterized by a wealth of information and sincerity of outlook, the work is flawed by its naive use of sources and lack of synthesis. It nevertheless remains the fullest and most authoritative account of Venetian history written before the 19th century.

Though he was an excellent Latinist, if not of the same calibre as his rival → Sabellico, Sanudo self-consciously composed all his works in dialect to reach a broad audience. As he stated in his dedication of *La spedizione di Carlo VIII* to Doge Agostino Barbarigo: *ma io non curando altro che di la verità, ho fatto questo vulgari sermone, acciò tutti dotti et indotti la possino leggere et intendere, perché molto meglio è faticharsi per l'università che per rari et pochi* (but since I do not care for anything except the truth, I have written this work in the vernacular so that both the learned and the unlearned can read and understand it, because it is much better to exert oneself for the benefit of the general public than for the rare few). Sanudo's concern for broad appeal paid off; his writings

were the most popular historical works composed in 16th-century Venice.

His *Diarii* are preserved in autograph in manuscript Venice, Biblioteca Nazionale Marciana, It. VII, 228–286, *Vite dei Dogi* in manuscript Venice, BNM, It. VII, 800–801 (7151–7152).

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BENJAMIN G. KOHL

Sardo, Ranieri

14th century. Italy. According to a tradition going back to his own century, he is the author of a town chronicle of Pisa. Born from a family of judges and merchants, Sardo was in the service of the Commune and held various important posts. Because he belonged to the town's central administration, his information/reports are an invaluable and reliable source for the history of Pisa in the second half of the 14th century.

The *Cronica di Pisa* (Chronicle of Pisa) is written in Italian and is constituted by two parts, each completely different as regards the structural

characteristics of the narration. The first part, starting from the creation of the world (*In principio creò Iddio cielo et terra*) and from the mythical origin of the town of Pisa to the year 1354, is mostly a schematic list of reports, almost following the canon and structure of traditional annals. The attribution of this first part to Sardo has been placed in question, and nowadays the tendency is to consider the narration up to the half of the 14th century as the work of an anonymous author.

The second part, which comprises the years from 1354 to 1399, narrates in the form of a diary, sometimes hour by hour, the events of the town, which is the centre of the author's world and interests. In the *Cronica* it is possible to distinguish various nuclei in the narration, relating to particular episodes, as if the author did not want to offer an ample report of all that happened from 1354 to 1399, but wanted to fix the key events useful to understand the history of Pisa. These key events are the first visit to Pisa of the Emperor Charles IV; the Paffetta conspiracy; the election of Simone Boccanegra as doge of Genoa; the victory of the Viscontis over the troops of the imperial deputy; the battle of Cascina; and the second visit of the Emperor.

The text is preserved in Florence, BNC, Magliabechiano XXV-491.

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VALENTINA DELL'APROVITOLA

Satechronik

(Chronicle of the treaty)

ca 1396. Germany. The Low German so-called *Satechronik* describes the conflict between the city of Lüneburg and the Dukes of Lüneburg at the end of the 14th century, contextualizing it in a larger historical perspective. Beginning with the Dukes' enfeoffment in 1235 by Emperor Frederick II, the text presents the contemporary conflict as the result of a series of offences by the Dukes against the city and the Emperors. The conflict started with the Lüneburg war of succession in 1369 (see:

Nikolaus → Floreke) and was temporarily settled in 1392 by a treaty (*Sate*). Only a few years later, however, the conflict was renewed, causing an anonymous member of the city council to formulate the city's political and juridical position in the chronicle. The text is a brief narration, combining both historical and legal arguments, probably serving as a propaganda tool. It may have been used to influence the other estates in the Duchy, which are addressed in the final chapters. The *Satechronik* has been edited and discussed as part of the → *Lüneburger Chronik bis 1414*, because most of the remaining copies are incorporated in this chronicle. However, it is an independent work. Nine copies are known. The edited codex (Copenhagen, Kongelige Bibliotek, GKS 667 2°) seems to be the oldest and most accurate version.

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HEIKO DROSTE

Sattler, Johann

ca 1470–1523. Germany. Author of a town chronicle of Freiburg im Breisgau in Latin and Early Modern German. Sattler hailed from Balingen in Württemberg. He matriculated at the University of Freiburg in 1484 and graduated with a master's degree in 1497. In the same year he became priest in charge at St. Peter's Church in Weilheim an der Teck. In 1505 he received a chaplaincy at Freiburg cathedral.

Sattler dedicated his *Cronica von den Hertzogen von Zäringen Stüffter der Statt Freyburg im Breysgaw* to the Freiburg supreme guild master Ulrich Wirtner on 23rd May 1514; it was subsequently augmented until the middle of the 16th century. It deals with the history of the Dukes of Zähringen, the Counts of Freiburg and the Archdukes of Habsburg as ruling lords of Freiburg. Most parts of the chronicle correspond with the second volume of Jakob → Mennel's *Fürstliche Chronik* (Vienna, ÖNB, cod. 3073, fol. 63^v–89^v), so both chronicles are the fruit of a co-operation between the two men. Sattler's *Cronica*, which was written on commission, is the first retrospective chronicle of the city of Freiburg. It is obviously motivated by the historiographical ambitions of Maximilian

I and reflects a "Zähringen-Renaissance" at the beginning of the 16th century.

Around 1519 he made an extract copy for the council of Heiningen (near Göppingen), which is now in Stuttgart (Stuttgart, Hauptstaatsarchiv, A 346 Bü 65). However the full chronicle survives only in late 16th-century transcriptions, the best being Karlsruhe, LB, cod. Karlsruhe 643 & cod. Donaueschingen 606).

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CLEMENS JOOS

Sauer, Stanislaus

1469–1535. Silesia (Poland). Born in Lwówek Śląski (Löwenberg). Official and canon of the cathedral chapter in Wrocław, provost in Jelenia Góra (Hirschberg im Riesengebirge). Author of a Latin chronicle of Silesia. This *Chronica [Silesiae] a tempore regis Matthiae, Wladislai et Ludovici* describes the history of Silesia during the reign of the kings Matthias Corvinus, Wladislaus, and Louis, and especially the life of the Wrocław episcopal centre up to 1523. One manuscript copy has been preserved: Munich, BSB, clm 965. Only fragments have been edited (mainly German translations), amongst others records devoted to the bishops of Wrocław on the eve of Reformation.

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WOJCIECH MROZOWICZ

Savonarola, Michele

1385–1466. Italy. Paduan physician and medical writer, who composed a panegyric to his native city, organized around the lives of famous citizens. Born into a family of commoners, he studied arts and medicine at the University of Padua, where he later served as promoter of many doctoral candidates, lectured on Avicenna, and taught medicine. In 1440 he moved to Ferrara where he served as court physician to Niccolò III d'Este, and later to Leonello and Borso d'Este, to whom he dedicated his study on mineral baths (*De balneis*). He also wrote medical treatises on pregnancy, fevers, and other subjects, both in Latin and the vernacular, before his death in Ferrara in 1466. In 1446 Savonarola composed a panegyric to Padua, *Libellus de magnificis ornamentis regie civitatis Padue* (Small book on the magnificent ornaments of the royal city of Padua), dedicated to the then bishop of Padua, the Venetian noble Pietro Donato.

Organized loosely in the humanist tradition of collective biographies, the work is divided into two books. Book I begins with a description of Padua, emphasizing its healthy air and water, its churches, convents and shrines, concluding with a survey of its illustrious citizens, both religious and secular, emphasizing the accomplishments of theologians, scholars at the University, and artists. Book II contains descriptions of Padua's architecture, its public buildings, walls and squares, ending with a discussion of Padua's university and commerce. This work is of special interest to art historians since it is, in effect, the earliest guide to early Renaissance painting and architecture in Padua, providing information on patronage and attribution for Giotto, Guariento, Giusto de Menabuoi, and Altichiero, among other artists. The principal manuscript is Padua, Biblioteca Civica, B.P. 822, mid 15th century, with authorial corrections, which is the basis for SEGARIZZI'S edition.

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BENJAMIN G. KOHL

Saxo Grammaticus

ca 1160–post 1208. Denmark. Author of the Latin *Gesta Danorum* (History of the Danes) [Fig. 56]. From his work it is apparent that Saxo belonged to a prestigious family of warriors and that he must have received his education abroad, probably in Northern France in the 1170s or 1180s. His work was commissioned by Archbishop Absalon (1178–1201), and the finished text must have taken decades to accomplish. We know from → Sven Aggesen that he was at work in about 1185 and from indications in the text that it cannot have been finished by 1208. Modern scholarship has made a convincing case that Saxo wrote as a canon at the chapter of Lund.

The *Gesta Danorum* is easily the richest and most important Latin work of history in the Nordic Middle Ages. In approximately 600 pages of highly elaborate and classicizing Latin it covers Danish history from the eponymic Dan until 1185, at the beginning of the reign of Canute VI (1182–1202). It is meticulously composed both on the micro- and the macro-level. It is divided into 16 books, the first eight of which deal with the pagan past. From the ninth to the twelfth books, we follow the long process of Christianization and the remainder covers the years when Denmark was an ecclesiastical province on its own (the archsee of Lund from 1104). The earlier books are made up of a long series of folktales, songs and myths but are held together by a monarchic succession and the pervasive patriotic and moralizing authorial voice. The third quarter of the work is less rich and draws heavily on → Adam of Bremen and others. The last three books (of which book 14 is by far the longest in the work) open up the narrative again and are in many respects the most successful. This is no doubt due to the fact that to a great extent Saxo is the mouthpiece of Absalon. The Danes' long journey towards Christianity is

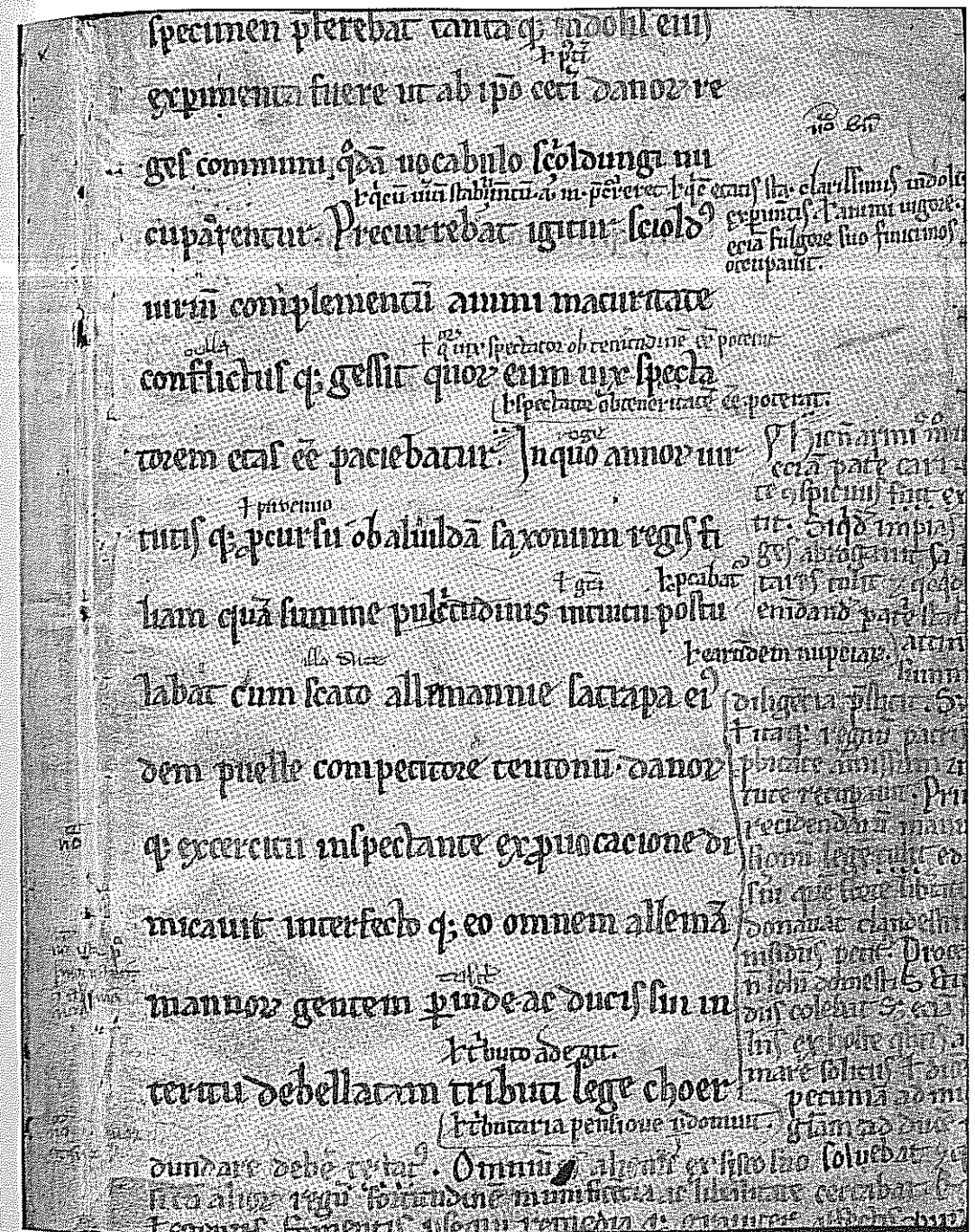


Fig. 56 Saxo Grammaticus, *Gesta Danorum*. A page of Saxo's working copy. Copenhagen, Kongelige Bibliotek, NKS 869 g 4^o, fol. 1^r (*fragmentum Andegavense*). Image published with permission of The Royal Library, Copenhagen, and produced by the Photographic Studio of the Royal Library.

one major theme of the book, their independence from the Roman (German) Empire is another. This idea is promoted by Saxo's construction of the Danes as a people completely independent of the Romans (of any age) with a northern empire of their own.

The fierce cultural competition with "Romans" reveals itself in a paradoxical manner on the micro-level where Saxo strives to be more Roman than the ancient Romans. His puristic humanist style is informed by Valerius Maximus, and the Latin poems in the first eight books which purportedly translate old Danish songs are exquisite compositions in the style of the great Roman pagan poets, especially Virgil and Horace. Among "modern" authors, Saxo seems to have been inspired by Gauthier de Chatillon and → Geoffrey of Monmouth, among others.

Saxo's impact in the Middle Ages mainly came through the 14th-century → *Compendium Saxonis*, and only a few medieval fragments of his massive work survive (e.g. the "Angiers fragment", Copenhagen, Kongelige Bibliotek, NKS 869 g 4°). The text has been transmitted to us through the humanist edition of Christiern Pedersen, printed by Josse Badius in Paris in 1514.

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LARS B. MORTENSEN

Sayf ibn 'Umar

[Sayf ibn 'Umar al-Usayyidī]

d. ca 188 AH (786 AD). Mesopotamia. Muslim chronicler from Kufa (now Iraq). He is the author of the *Kitāb al-futūh al-kabīr wa 'l-ridda*, a lost work which is partly transmitted by later authors like → al-Tabarī, for whom he served as major source for the early Islamic conquests. Sayf ibn Umar was one of the first historians to treat the origin of the Muslim empire, its early conquests and expansion, but his reliability is a matter of controversy in modern scholarship.

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MARTA BAILÓN GARCÍA

Sbignei, Henricus, de Góra

pre-1435–post-1465. Poland. Author of *Tractatus contra cruciferos, Regni Poloniae invasores* (Treatise against the Teutonic Knights, the invaders of the kingdom of Poland), a political tract containing historical information, filling 12 manuscript folios. Sbignei studied at the Kraków Academy 1455–6, probably under the guidance of the chronicle commentator Jan → Dąbrowka. His *Tractatus* is a political tract which expresses the views of the party gathered round Cardinal and Kraków Bishop Zbigniew Oleśnicki, including the justification of Poland's claims in regard to the Teutonic Order and the protection of the clergy's rights to the Polish Crown. It describes the internal relationships of Poland at the beginning of the 13 Years' War with the Order, arguing that Pomerania and the districts of Chelm and Michalow are ancient Polish territories. This is a good example of the way the chronicle tradition feeds and informs political debate, for the author used Polish chronicles, particularly that of Wincenty → Kadłubek, and Polish yearbooks, to undergird his arguments historically. The best manuscript is the 15th-century Kraków, Biblioteka Czartoryskich, ms. 1312.

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PIOTR OLIŃSKI

Scala, Bartholomaeus della

17th May 1430–14th July 1497. Italy. Born the son of a tenant miller near Colle Val d'Elsa, Scala studied in Florence and became a loyal servant to the Medici family. From 24th April 1465 until his

death he was the first chancellor of the republic of Florence and introduced important administrative chancery-reforms. On these grounds Scala composed a *Historia Florentinorum* (History of the Florentine people) that was intended to cover the period from the origins of the city until 1450, in twenty books.

While RUBINSTEIN assumed that Scala wrote the *Historia* from about 1484, "finishing only the four surviving books until his death, MARTELLI has argued that Scala began the work with his appointment as chancellor, or at least in the 1470s, completing all twenty books not after 1483 and revising the text until at least 1487.

Standing in the footsteps of his famous humanistic predecessors Leonardo → Bruni and Poggio → Bracciolini, Scala modelled his *Historia* on Roman authors like Livy. Generally more eclectic than analytic in selecting the sources, Scala's approach is innovative in making use of vernacular Florentine texts, especially Giovanni → Villani's chronicle, which had formerly been neglected by Latin humanist historiography. For the Latinist → Poliziano this shift was a reason for criticism, but it was taken up by 16th century historians like → Machiavelli and Guicciardini.

The only surviving copy of Scala's *Historia* (Florence, Biblioteca Laurenziana, Plut. 68,26—the editions do not lack wrong readings: BALDASSARRI, 189–201), written probably by his chancery assistant Luca di Fabiano Ficini, is a late transcription. Corrections and additions to the text (fol. 3^r and 6^r by Scala's hand, 11^v, 13^v, 40^r, 41^r), irregular executions of the titles of the single books (fol. 19^v–20^r, 37^v–38^r, 57^{r-v}, 76^{r-v}) and generally missing rubrications of initial letters make it seem unlikely that the surviving codex is a finished presentation copy. On fol. 80^v, the text breaks off in the middle of a sentence regarding Conradin's Italian expedition of 1268. Catchwords at the end of fol. 80^v (cf. fol. 10^v, 20^v, 30^v, 40^v, 50^v, 60^v, 70^v), used for the binding, suggest that more was written than survives.

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FRANCESCA BRAIDA

Scala Mundi

14th century. England. An anonymous diagrammatic chronicle [Fig. 16 & 57]. The title *Scala Mundi* appears at the beginning of some manuscripts of this anonymous universal chronicle: *hic incipit liber qui dicitur Scala Mundi*. It is not known when or where it was written, but its focus on English history strongly suggests that it is an English work; a date in the second quarter of the 14th century is likely as the entries in the original hand end in 1330/40 in one of the early copies (Cambridge, Corpus Christi College, ms. 194).

The work can be described as a hybrid of an annalistic and a genealogical strategy to represent historical events. In a column on the far left of each page, the years of the world are listed from Creation to the 17th century, three hundred years into the author's future, always 50 years to a page up to 5800 AM (1619 AD). This is supplemented by further chronological information such as the solar and lunar years, the indications, days of Easter, and (for the sixth age of the world) the years since the incarnation. While the

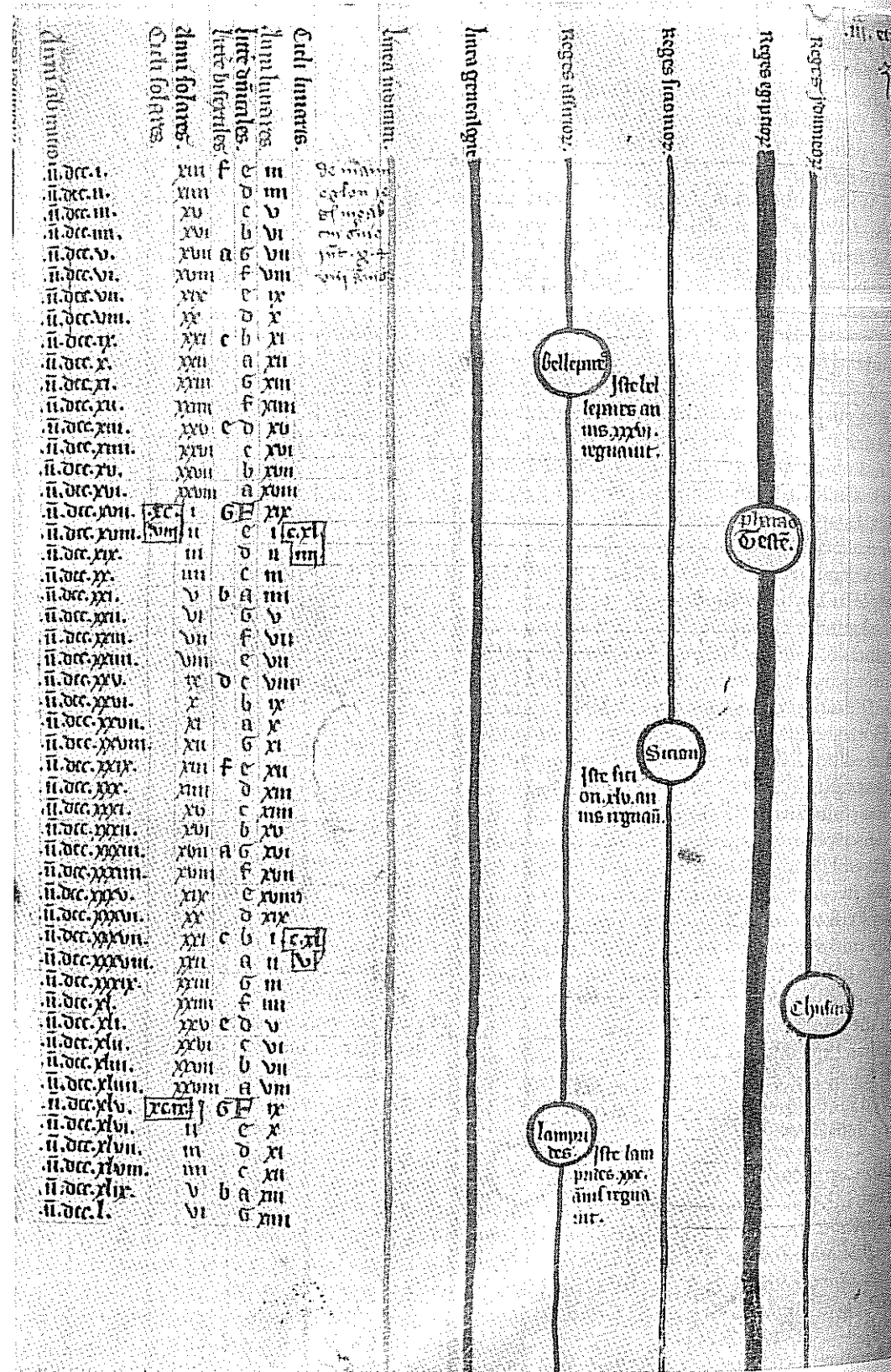


Fig. 57 Scala Mundi, England, mid-fourteenth century. Third age of the world. Cambridge, Corpus Christi College, ms. 194, fol. 32r.

annalistic lines provide the horizontal ruling, the genealogical structure runs vertically, to the effect that the whole page appears as a remarkably clear mnemonic grid. The line of the ancestors of Christ forms the leading structure beginning with Adam. Other lines are arranged parallel to the *linea Christi*: they represent the ruling dynasties mentioned in the biblical account such as the Egyptian Pharaohs, the Assyrian, Persian and Italian kings, but also the Jewish high priests and judges as well as the Roman emperors. For the post-biblical period, the lines continued are the Popes, the Holy Roman Emperors, the Kings of Scotland and of France, but most importantly the Kings of England, who stem from the Trojans in direct succession: Dardanus, Troius, Anchises, Aeneas, Ascanius, Silvius and Brutus (*incipit regnum brittanie que nunc anglia dicitur*); London is the New Troy (*Londinum nova troi id est trinovantium*). All genealogical lines are colour-coded, which adds to the generally very clear arrangement of the synopsis.

The annalistic scheme giving 50 years to a page goes back to the original concept of → Martin of Opava's *Chronicon pontificum et imperatorum*, while the genealogical stemma is based on → Peter of Poitiers' *Compendium historiae in genealogia Christi* and diagrammatic chronicles in this tradition. The *Scala Mundi*, however, focuses specifically on English history and on the genealogies of the rulers of Britain; among the sources used extensively by its author is → Geoffrey of Monmouth's *Historia regum Britanniae*.

The diagram is enriched by a great number of small illustrations, starting with the seven days of creation, and including numerous pictures of cities, both from the biblical and classical past, and especially English towns and locations such as London, York, Canterbury, Winchester, and Stonehenge. The founders of the mendicant orders (both Franciscans and Dominicans) are also highlighted with pictures.

The question of co-transmission is of particular interest for diagrammatic chronicles. The *Scala Mundi*, like other abbreviated histories of the world, frequently occurs as a fellow-traveller of other, more comprehensive historical works, in particular Martin of Opava's *Chronicon* as is the case with the manuscripts in Cambridge, Corpus Christi College, ms. 194; London, College of Arms, Arundel V; Douai, Bibliothèque municipale, ms. 83; London, Lambeth Palace, ms. 340;

Cambridge, Trinity College, R.12.4. There is no edition of the *Scala Mundi*.

See also → Diagrammatic chronicles and → Genealogical Chronicles in English and Latin. The *Scala Mundi* should not be confused with the *Scalachronicon* of Thomas → Gray of Heton.

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ANDREA WORM

Schamdocher, Georg

15th century. Germany. Author of a short German vernacular chronicle of contemporary imperial events published under the title *Breve Chronicon Georgii Schamdocher Rerum sub Friderico III. gestarum ab A. MCCCCXL. ad A. MCCCCLXXIX*. The author announces at the very beginning that he was present at the coronation of emperor Frederick III in Aachen: ... *und ich zoch auch mit* (and I went too; p. 315).

The report covers the period 1440–79, but with no aspirations to completeness: the text has indeed the appearance of a compilation of snippets of memories, as if we were reading fragments of a diary. The main focus is on events connected with Frederick and the Habsburg family, including a description of the emperor's coronation, an account of Habsburg family politics and of the wars with the Swiss, but also of the incursions of the Turks into Austrian territory. This is interspersed with notes of weather changes, and Schamdocher indulges in detailed anecdotes of particular events of wartime, primarily where he can style himself as eyewitness: *Auf den selben Tag sach ich mer dan...* (that same day I saw more than ...; p. 316) or *Ich hielt auch dabey, ich hiet aber nur ain Ror in der hant* (I also took part, but only had a light gun in my hand; p. 317). Detailed background

information or deeper analyses however are absent. As the manuscript is lost, we know the text only through Oefele's 1763 edition, to which are appended some Latin letters of the Curia and the king of Hungary, and other documents related to the events described in the chronicle.

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GREGOR WERNER

Schedel, Hartmann

13 February 1440–28 November 1514. Germany. Author of the first printed world chronicle. The Nuremberg historian Hartmann Schedel is one of the most important German intellectuals of the 15th century. Encouraged by his older cousin Hermann Schedel, he studied first humanities in Leipzig (BA 1457; MA 1459), then medicine in Padua (1463–66). He returned as *Doctor medicinae* and in 1470 became town physician in Nördlingen. In 1477 he took the same position in Amberg, near Nuremberg. Around 1480–82 he moved to imperial free city of Nuremberg itself, where he remained until his death as a doctor, humanist and politically influential scholar and writer. He was in regular contact with the educated élite of the city, among them Caritas → Pirckheimer, Sebald Schreyer, the → Tucher Family, Anton Koberger, Martin Behaim, Sigismund → Meisterlin und Konrad → Celtis.

During his time as a student in Italy, Schedel made an important collection of ancient inscriptions, produced many hand-written and printed texts, and composed parts of his famous song book. His medical work is known only through occasional documents related to the practice such as reports and prescriptions. However his wide scholarly and literary interest is attested by his collection of books, one of the most important private libraries of his time, of which two autograph catalogues exist (1498 and a supplement of 1507).

Schedel's illustrated world chronicle, the *Liber chronicarum* or *Nürnberg Chronik*, appeared after long preparation in 1493, first in Latin, and then in the same year in a German translation by the Nuremberg official (*Losungsschreiber*) Georg Alt [Fig. 47, 58 & 64]. It runs from the Creation to 1493 and is structured according to the usual

model of six ages (see → Six Ages of the World). In each age, secular history is presented in parallel with the history of God's dealings with humanity. For the Middle Ages, the history of Kings and Emperors stands alongside the sequence of Popes and of councils, as well as the religious orders and their history. Interestingly, past literature is intercalated into the historical account: Schedel consistently offers biographies of the important writers of philosophy, theology, natural science and fine literature from the classical period through the early and high Middle Ages to the most recent Italian and German humanists, sometimes complete with catalogues of their works. Examples include Virgil and Horace (92°); Livy and Ovid (93°); Statius and Juvenal (110°); Hrabanus Maurus (169°); Alcuin (169°); Alanus ab Insulis (221°); Dante (223°); → Petrarch (227°); Leonardo → Bruni (241°); Poggio → Bracciolini (242°); Lorenzo → Valla (246°); and Schedel's friend Konrad Celtis (256°).

For the most part Schedel's sources are to be found in Italian humanism, foremost among them Giacomo Filippo → Foresti (da Bergamo), Flavio → Biondo, Bartolomeo → Platina and Enea Silvio → Piccolomini. Of particular importance are the descriptions of countries and towns, which also are reflected in the illustrations. Some of the townscapes were drawn on the basis of visits on location, a new approach in this period. Schedel also discourses on many events in German medieval history (e.g. Elisabeth of Thüringen, 201°), and especially on his own late medieval world (pogroms in Deggendorf and Sternberg, 230°; 257°; the peasants revolt under Hans Böhm, the Pfeifer von Niklashausen, 255°).

Schedel's chronicle is an impressive work in folio format (32,4 x 22,6cm). Its main importance lies not only in its text, but also in the more than 1800 woodcuts with which it is illustrated. Many of these were used more than once: in total, 645 different wooden plates were produced, among them the large-format townscapes and the first printed map of Germany. The woodcuts were produced in the Nuremberg workshop of Michael Wolgemuth und Hans Pleydenwurff. It is not certain whether some of these are the work of the young Albrecht Dürer, who served his apprenticeship in this workshop.

Schedel's handwritten autograph with preliminary sketches of the planned woodcuts survives in Nuremberg, StB, Cod. Cent. II 98 (Latin version) and Cent. II 99 (German version). The

Latin version was printed under the title *Liber chronicarum cum figuris et ymaginibus ab inicio mundi* by Anton Koberger on the 12th July 1493. Schedel's own richly coloured copy, in which he added many additional illustrations and single-page prints, is now in Munich, BSB, Rar. 287. The German version, entitled *Buch der Croniken vnd geschichten mit figuren vnd pildnussen von anbeginn der welt bis auf diese vnser zeit*, appeared on the same press on 23rd December 1493. A facsimile edition was produced in Munich in 1965, a coloured facsimile in Cologne in 2001.

Schedel also made a number of other minor contributions to the chronicle tradition. He copied the *Chronica de principibus terrae Bavarorum* of → Andreas of Regensburg and the *Welt- und Fürstenchronik* of Matthias von Kemnath (Munich, BSB, clm 338); the monastic chronicle of Jacob Parfues (Munich, BSB, clm 351); the → *Chronicon Budense*, the chronicle of Felix → Fabri; excerpts of the chronicle of Peter → Molsheim; and the → *Herkommen der Schwyzer und Oberhasler* together with → Gundelfingen's Latin translation of it (BSB, clm 951). He seems also to have made a partial Latin translation of Ulman → Stromer's *Püchel von meim geslecht und von abentewr*, and of the Middle Dutch verse chronicle → *Thet Freske Riim*.

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NIKOLAUS HENKEL

Scheurl, Albrecht

d. 1462. Silesia (Poland). Representative of the Wrocław townsman's family Scheurl. Author of family records in German. Fragments known in the 19th century were once regarded as an autobiography, but when the autograph was rediscovered in 1900, it turned out to be the book of household accounts. Manuscript: Nuremberg, Scheurl-Archiv, ms. 596/492.

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Das sechst alter



Egidius ein eriechisch man zu athenis auß erbenn geschlecht geporn ist diser zeit... An fuuff ebensild vnd wuonderzichen berimbte vnd von ingent auß der schrift vndericht gewesen.

Gregorius der erst ein erbischoff hat zu den zeiten der voigenanten bebt ge... Der was ein closterman gar hochgelet vnd wolberedt. vñ Rome sein großmüchtiget halben auß britannia zu babst Gregorio dem andern.



D disen zeiten hat das Venedigisch herzogthumb vrsprung genomen vnd wardt von dem patmarche... um volck vnd erichschafft in der statt cretea einer genant Paulus lucius cracleanus herzog erkorn.

S. Colonatus S. Adianus S. Totmanus



genus vñnd wardt von ime zu bischoff geweyhet. also zohe er mit dem bñester Colonato vñnd den dyacon Totmano wider gen Würzburg doselbst funde er den herzogen Gofbertum.

Esarius der arelatensich bischoff vnd sant Wolfram... Anus der zenonensich bischoff. auch Albinus zu ande gauo vñ Egidius zu rothomago bischoffe.

S. Ant Julian bischoff hat in dem onitische frankreich... diser zeit gereichthet. Er was ein schote auß edeln eltern geporn.



S. Sanctus Willibaldus der heilig man ist von sant Bi... Scharbo herzogen zu schwaben vñ König zu engellad vnd auß Dunna der lew schiffte stauen seiner gemaheln geporn.



Eystett



Fig. 58 Schedel's Nuremberg Chronicle, stories of saints with portraits, and a cityscape of Eichstätt. Hartmann Schedel, Chronica chronicarum, 161-162. Taken from the facsimile Hartmann Schedel, Weltchronik: Kolorierte Gesamtausgabe von 1493, intr. and comm. S. Füssel (Augsburg 2001). Original in the Anna Amalia Bibliothek in Weimar (inc. 119).

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WOJCIECH MROZOWICZ

Scheyerer Fürstentafel

(Scheyern table of princes) [Tabula
Perantiqua Schirensis (Table of Scheyern's
antiquities)]

1393–95. Germany. Vernacular history of the Benedictine monastery of Scheyern and the genealogy of the house of Wittelsbach from Tassilo (748–88) to Ludwig II, the Strict (1253–94). Beginning with a fabulous tale of the foundation of the monastery by the Dukes of Scheyern and the descent of the Dukes of Wittelsbach, the chronicle was written in the Bavarian dialect on a wooden panel (*tafel*) in the ducal chapel in Scheyern. It has been understood as propaganda against the incriminating legend of the evil Arnulf of Scheyern, a shady remote ancestor of the Wittelsbach dynasty. The panel was part of a greater ensemble with frescos in the chapel. The original *Fürstentafel* has been lost since the 18th century, but the text is preserved in nearly 40 manuscripts from 14th to the 18th century, often combined with chronicles, especially with the → *Andechser Chronik*. Some important examples are: Munich, UB, 4° Cod. ms. 492 & 4° Cod. ms. 885 (first half of 15th century); Munich, BSB, cgm 2928 (ca 1430), cgm 6243, clm 1805, cgm 227, cgm 246, cgm 393 & cgm 735 (copied by Konrad → Bollstatter); L'viv, Львівська наукова бібліотека ім. В. Стефаника, 45 (X D 10).

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JÜRGEN WOLF

Schilling, Diebold Jr.

ca 1460–ca 1515. Switzerland. Son of the Lucerne clerk Hans Schilling and nephew to the Berne clerk and chronicler Diebold → Schilling Sr., he studied perhaps in Basel and Pavia. Since summer 1479, he acted as public notary in Lucerne. By 1481, he was an ordained priest. In the same year, he started to assist his father in the Lucerne chancellery. In May 1483, he became chaplain first in St. Peters', then in the town's main church, St. Leodegar.

Begun in summer 1509, written and illustrated between 1511 and 1513, Schilling's German *Chronik* was presented to the government of Lucerne towards the end of 1513. In January of the same year, members of the council had "inspected" (*beschaut*) the work. The chronicle commences with the founding of the monastery *Im Hof* in the mythical year 503, and relates the building of the town and how it was bought by Rudolf of Habsburg in 1285. The chronicle focuses on events pertaining to Lucerne and its allies up to 1509. Schilling's sources are mainly the printed works by Petermann → Etterlin, Niklaus → Schradin and Hartmann → Schedel, but he also used historical entries in the *Stadtbuch* (see → *Chronikalien der Stadtbücher von Luzern*). He had at least the knowledge of, if not access to, material in the town's chancellery.

Schilling's chronicle is most famous for its pictures [Fig. 4 & 59]. The 342 parchment folios which survive today contain 443 paintings, most of them covering an entire page, and several spreading over two opposite pages. They show a plethora of details on early 16th-century everyday life and war, and account rightly for the fame of the manuscript (Lucerne, ZB, S. 23 fol). Drawn by two hands, the pictures were illuminated by at least five painters who signed their work with monograms. The manuscript was clearly fabricated in a workshop, and there is some likelihood that Schilling himself was involved not only as organizer, but also as the more important of the two draughtsmen.

Somewhat paradoxically, the high quality of the manuscript and the fact that it is an autograph have so far prevented a closer analysis of its copies. The reception history of Schilling's chronicle is, therefore, little known. The oldest copies were made in 1570 by town scribe Zacharias Bletz for the use of historian Renward Cysat (Lucerne, ZB, ms. 112 fol.), and in 1571 by Johann von Cham

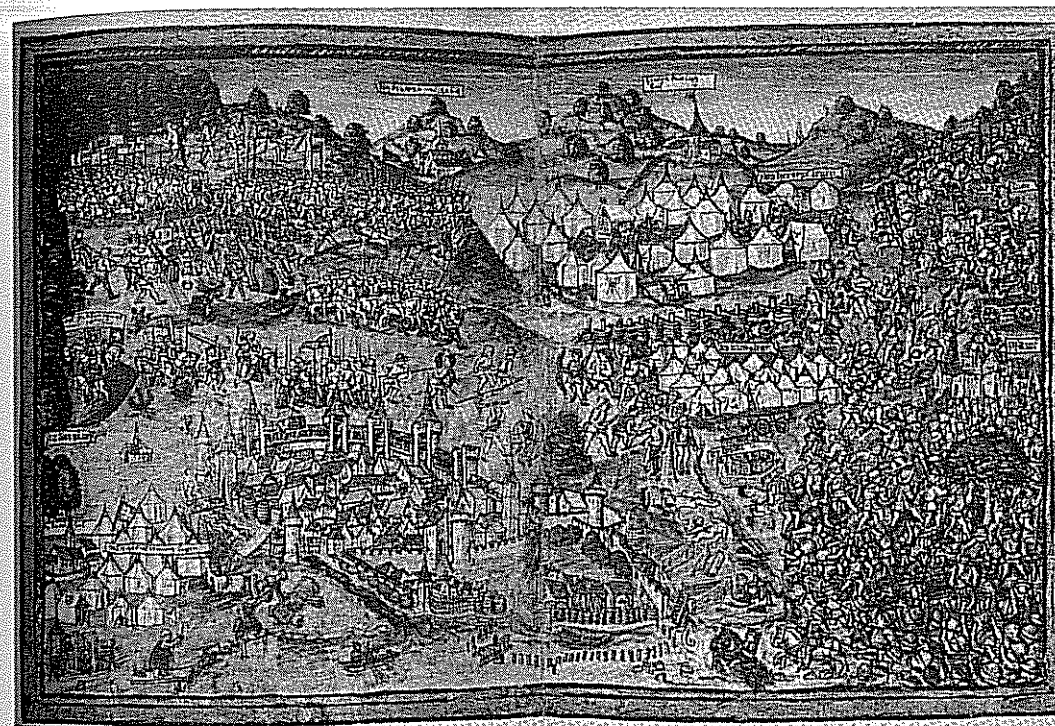


Fig. 59 Diebold Schilling Jr., *Luzerner Bilderchronik*. Illustration of the battle of Murten (1476) of the Confederates against Charles the Bold. The (unidentified) painter based it directly on a historical painting executed for the government of Fribourg in 1480 by Hans Birchler from Berne. Facsimile (T. 141) of the edition of 1513, fol. 107b, rev. by R. Durrer and P. Hilber, ed. by the Einwohner- u. Korporationsgemeinde Luzern (Geneva 1932). Lucerne, Zentral- und Hochschulbibliothek, S. 23 fol. (original). © Zentralbibliothek Luzern.

(Lucerne, ZB, msc. 9. fol). Schilling's chronicle was used mainly within the governing circles of Lucerne. In the early 17th century, the pictures were used by painter Hans Wägmann for his series of historical paintings displayed in the Lucerne Chapel Bridge.

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REGULA SCHMID

Schilling, Diebold Sn.

ca 1430/35–85/86. Switzerland. Author of chronicles in German prose. Diebold Schilling was born in the Alsatian Hagenau to a family from Solothurn. He held his first position as scribe in Lucerne in 1457. When his brother Hans (father of chronicler Diebold → Schilling Jr.) was elected town scribe in Lucerne in 1460, Schilling moved to Berne, where he passed through several clerical positions within the chancellery. He was a member of the greater town council in 1468, and fellow of the patrician society *Zum Narren und Distelzwang* (Jester and Goldfinch) from 1462. His historiographical activities date back to these years. He had access to the town chronicle of Conrad → Justinger, to material from the neighbouring commune of Unterwalden, and worked in close contact with chroniclers Bendicht Tschachtlan and Heinrich Dittlinger (s.v. → *Tschachtlan-Dittlinger Chronik von Bern*). The exact connections

between the chronicles of Tschachtlan/Dittlinger (also members of the *Narren und Distelzwang*) and Schilling, however, have not been conclusively determined.

A first "shorter" chronicle evidenced by two surviving manuscripts was probably finished by 1468. In 1474, Schilling penned a history of the events since 1474 and up to the battle of Nancy in 1477. This *Kleine Burgunderchronik*, composed in honour of Berne and with instigation of interested circles in the town itself, influenced several texts; the closest of these seems to be Nuremberg, StB, Solg. msc. 63, 2°, but the best known is the *Freiburger Chronik der Burgunderkriege* of Peter → Molsheim.

The *Kleine Burgunderchronik* was in all likelihood at the root of Schilling's best known work, the *Amtliche Chronik*. Schilling presented this three-volume chronicle on parchment and originally emblazoned with 635 highly artistic, coloured and partially-gilded pictures on December 26, 1483 to the government after it had been "examined and corrected by both councils in order to find nothing but pure truth and things that happened (really)". It was then committed to the archive to "other charters and treasures" (Berne, Burgerbibliothek, mss. h.h. I, 1–3). The first volume contains the text of Justinger, the second follows to a large extent the chronicle of the "old Zürich war" by Hans → Fründ, the third, the most lavishly decorated, starts in 1474 and tells the deeds of Berne and its confederates in the war against Charles of Burgundy up to 1480. A slightly extended (to 1484) and partly differing text of this third volume is presented in another manuscript, illustrated with 199 coloured drawings, known as *Grosse Burgunderchronik* or (after its location since 1486) *Zürcher Schilling* (Zürich, ZB, A5).

In 1484/85, finally, former town mayor Rudolf von Erlach commissioned a work of his own. This one-volume *Spiezer Chronik* (Berne, Burgerbibliothek, mss. h.h. I, 16) is decorated with 344 pictures that are considered of highest artistic value [Fig. 60]. It recapitulates the history of Berne up to 1465, emphasizing the role of the Erlach family.

The five codices of the three picture chronicles are of high, but varying artistic quality and each shows its own individual (though in some aspects related) pictorial programs. Though the draughtsmen and illuminators are unknown, the books bear witness to professional workshops with Schilling as head. Diebold Schilling's



Fig. 60 Diebold Schilling Sr., *Schlacht im Jammertal*. The legendary "Battle in the Valley of Misery [Jammertal]" of 1298, one of the first battles Berne fought against the surrounding nobility and the town of Fribourg. Ulrich von Erlach, ancestor of the patron and sponsor of the chronicle, is leading the host under the banners of Bern and its ally Solothurn. Berne, Burgerbibliothek, mss. h.h. I.16, fol. 48r. Taken from the facsimile *Diebold Schillings Spiezer Bilderchronik*, H. Haeblerli and Chr. von Steiger eds. (Lucerne 199). Original in Berne, Burgerbibliothek, mss. hist. helv. I. 16. © Burgerbibliothek Bern.

works (with the exception of the privately owned *Spiezer Schilling*) influenced directly or indirectly the subsequent chronicle production in the entire Confederation, both as a direct textual source and as magnificent objects that towns and chroniclers alike strove to imitate. As the manuscript situation is highly complex, and the three pictures chronicles are autographs, the exact impact of Schilling's works on 16th and 17th century historiography is, however, not known in detail. The only exception is Wernher Schodoler who had occasion to copy the *Amtliche Chronik* while working in the Berne chancellery and to integrate both text and pictures in his own *Eidgenössische Chronik*, written between 1510 and 1535.

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REGULA SCHMID

Schiphower, Johannes

[Johannes de Meppis]

1463–ca 1521/5. Germany. Born in Meppen, the son of mayor Gerhard Schiphower. Ordained to the Augustinian hermit order in 1484. Studied in Bologna 1485–1488. Held several clerical offices, amongst others prior of Anklam from

1491. Schiphower wrote the *Chronicon Archiepiscopatum Oldenburgensium* (Chronicle of the archbishops of Oldenburg), which by his own admission is mostly compiled from Heinrich → Wolter, → Martin of Opava, → Florenz von Wevelinghoven, and others. It runs from ca 50 BC to the date of writing, recording not only the archbishops but also the Oldenburg dukes, with lengthy excursus on the history of the Empire and the Augustinian hermits in Northern Germany. Schiphower himself later composed a continuation up to 1514 with scattered notes up to 1521. There are six extant manuscripts; the autograph is in Oldenburg (SA, Best. 297 Nr. A1), the autograph of the expanded text in Hanover (LB, ms XXIII 1396). The Latin text was translated into Low German by Johann von Haren in 1506 or a little later (autograph: Erfurt/Gotha, Forschungs- und Landesbibliothek, cod. Chart. B 60). The anonymous *Chronica van den groten daden der Grauen van Oldenborch* (ed. Rohde, 1993), written ca 1530/40, draws heavily on Schiphower.

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HIRAM KÜMPER

Schöfflerlin, Bernhard

1436/38–1501. Germany. Jurist and humanist, composer of a history of Rome in German prose. Schöfflerlin belonged to the inner circle of duke Eberhard I of Württemberg. Four years after Schöfflerlin's death, in 1505, the printing house Schöffler in Mainz published his *Römische historie vß Tito liuio gezogen* (History of Rome excerpted from Livy), a history of Rome in three parts encompassing the period *ab urbe condita* to the Second Punic War and illustrated with numerous woodcuts. Scholars long regarded Schöfflerlin's monograph as a mere Livy translation. In fact, however, the *Römische historie* is an independent historical work which makes use not only of Livy but in particular also of Dionysius

of Halikarnassos. Schöfflerlin also consults other ancient and medieval historians, including, Hartmann → Schedel's world chronicle. However, the third book of the *Römische historie*, which was added by the Mainz professor Ivo Wittich, is a straight translation of the fourth decade of Livy. Bernhard Schöfflerlin in his history of Rome combines characteristics of both late medieval and Humanistic historiography. His *Römische historie vß Tito liuio gezogen* formed the basis for further German Livy adaptations and served as a model for partial translations into Spanish and Dutch.

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UTA GOERLITZ

Schradin, Niklaus

ca 1470–1506/31? Switzerland. Citizen of Lucerne in 1505. Scribe in the chancellery of the abbot of St. Gallen 1491–1500, scribe in the Lucerne chancellery from June 1500. Author of a printed German verse chronicle of 1292 lines with prose inserts.

The *Cronigk* of the Swabian War (the conflict of 1499 between on the one side the Habsburg Maximilian I of Austria and the Swabian league, and on the other the Swiss Confederacy), was put to press by an unknown publisher in Sursee near Lucerne in the autumn of 1500 as the first chronicle to be printed in the Confederacy. The text was most likely written between October and December 1499. Schradin derived his information to a large extent from hearsay. He is, however, the first to use the chronicle of the Swabian war by Kaspar → Frey. His account opens with a panegyric to the Confederates, followed by a contrasting description of the vices of the world. The author then tells of the Swedish origins of the "Swiss" as elaborated in the late 15th century → *Herkommen*

der Schwyzer und Oberhasler. While the *Herkommen* ascribed Swedish descent only to the canton of Schwyz, Schradin transfers these origins to the entire confederate body. The following chapters describe battles, prodigies, and deliberations of the Swabian war up to the peace of Basel on 22nd September 1499. The chronicle closes with praise for Basel's neutrality and condemnation of the town of Konstanz for entering the alliance with Maximilian, followed by a final round of exhortations to the praiseworthy Confederacy to remain dutiful and unified, as all its power is derived entirely from God. The chronicle was used by fellow Lucerne scribe Petermann → Etterlin, but was repudiated by the German Jakob → Wimpfeling as "libellous".

Schradin's *Cronigk* is richly illustrated [Fig. 61]. In the 56 pages of text, there are 42 woodcuts from 27 blocks by a "Master DS". The title page contains a depiction of the German king and the electors. Dedicated to the rulers of the Swiss cantons, the booklet is further introduced by a picture of ten men clad in the regalia of the Swiss ruling classes and framed by the coats of arms of the ten cantons. Some of the woodcuts served as models to the sketchers of the Lucerne chronicle of Diebold → Schilling Jr. and of the anonymous continuation of → Edlibach's chronicle in Zürich.

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REGULA SCHMID

Schulthaiss, Nicolaus

ca 1425–1500. Germany. Town councillor in Konstanz. Author of a *Konstanzer Stadtchronik*. Schulthaiss studied in Vienna and spent time at the imperial court of Frederick III. He served

An Burgermeister Schultheissen Landaman rath
vnd gemeinden diser nachbenemten stec vnd lender
Namllich Zürich Bern Luzern Die Schwiz Vn-
derwalden Zug vnd Glaris mit sampt Fryburg vñ
Soforom des grossen alten punds hochtütischer lan-
den sin gnedig lieb Herren.



Fig. 61 Nikalus Schradin, *Cronigk*. The emperor and the electors. In the first printed chronicle of the Confederation, an epos of the Swabian War, in which the young Swiss Confederation faced the Swabian League and Maximilian I. The emperor is presented as the main source of legitimation. Edition, Sursee, 1500. Munich, Bayerische Staatsbibliothek, 4 Inc.c.a. 1818 d.

in the episcopal administration in Güttingen (1460/1–1476) and as a member of the Konstanz town council. He composed a legal handbook and wrote a summary of Ulrich → Richental's *Konzilschronik* (Innsbruck, Tiroler Landesmuseum Ferdinandeum, Sammlung Di Pauli 874, fol. 1^r–78^r). The later Konstanz town chronicler Gregor Mangolt (died 1577) copied a number of passages which, he notes, were “*us Claus Schultheissen Chronick gezogen*” (Zürich, ZB, A 83). These excerpts contain a series of notes in German, mainly on the history of the city and of the Lake Constance area from 1252 to 1461, very little of which relates to the activities of the bishops. From the 1430s onwards, the brief sketch becomes fuller and unmistakably reveals the perspectives of the citizenry. Schulthaiss presumably curtailed his work as a historian when he entered the service of the bishop. The rôle of other family members remains unclear; in particular it has been postulated that parts of the text may have been written by his father, also a Nicolaus Schulthaiss, who belonged to the butchers' and grocers' guild, was a town clerk from 1389 and died 1430/31. Schulthaiss' text provided the basis for the comprehensive historical explorations of his descendants, the three brothers Christoph, Joachim and Jakob Schulthaiß, in the mid-16th century.

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ANDREAS BIHRER

Schwarz, Ulrich

1422–78. Germany. Augsburg mayor. Author of chronicle notes on municipal history. Together with the smaller guilds, Schwarz attempted to push through a constitutional reform. Bitter conflicts with competing groups within the oligarchic élite over a period of years ultimately led to his deposition and execution. In the political tur-

moils of the 16th century, Schwarz was stylized to a negative exemplum, but his descendents lived on in Augsburg as respectable citizens and sought to rehabilitate him in their family history.

In the years ca 1466–73, Schwarz compiled a collection of texts in the style of a house book, including alongside prayers, recipes and words of wisdom a series of chronicling notes on the years 1471 and 1473. This was continued within his family for two generations with notes on family history. Autograph: Wolfenbüttel, HAB, Cod. 226 Extrav.

Shortly before his death he penned an apologetic text, containing vernacular notes on his honorary positions in the city and his most important actions, together with information on internal and external events in Augsburg politics in the years 1462–78. The text is known only in a single copy dated 1543 (Augsburg, SA, Reichsstadt Augsburg, Lit. MüB 105, 282^r–290^r), written by the Augsburg clerk Clemens Jäger, who himself wrote a polemic report on the rise and fall of Ulrich Schwarz, commenting on his papers which had been confiscated by the council, and manipulating the city archives to discredit him.

Schwarz is sometimes cited as author of the anonymous small printed history → *Ursprung und Anfang der Stadt Augsburg*, but this cannot be verified and the work fits poorly in the overall profile of his oeuvre.

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BIRGIT STUDT

Schwinkhart, Ludwig

1495–1522. Switzerland. Bernese burgher, member of the greater town council (Großrat) from 1517, killed in action as mercenary in the

French army in the battle at Biccocca northeast of Milan on 27th April 1522. Author of a vernacular German prose chronicle encompassing the years 1506–21, mainly dealing with the armed conflicts of the early 16th century between the popes, emperors and French kings, in which Berne and the Swiss Confederation took an active role on varying sides. Schwinkhart's account becomes livelier the more he himself was actively involved in the events he describes. His work was clearly designed as a text for his own and his family's personal use, *mir selbs zuo eyner ewigen gedechtniis, darnach zuo eynem verstandt allen denen, die dann gern von seltzamen dingen hoeren* (as an eternal memorial for myself and afterwards as an instruction for all those who like to hear of noteworthy affairs). Extant in only one manuscript copied by an anonymous scribe in 1539 (Berne, Burgerbibliothek, mss. h. h. XL.112), Schwinkhart's chronicle is a prime source for Bernese history in the Early Modern Era.

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BIRGIT MÜNCH

Scottis Originale

[Chronicle of Scotland in a part; Chronicle of the Scots]

ca 1470–1530. Scotland. Short prose chronicle in Scots English written as propaganda against England. Presumably translated from a lost Latin source. Three manuscripts: Edinburgh, National Archives of Scotland, Dalhousie Muniments, GD 45/31/1 (formerly Brechin Castle, Panmure manuscript), also known as the Dalhousie manuscript; Edinburgh, NLS, ms. 16500 (Asloan); and BL, Royal ms. 17.D.xx, all somewhat different and possibly all derived independently from a Latin original or possibly indirect products of oral dictation.

The chronicle runs from the the legendary origin of the Scots (*Scottis originale*) from the Greek Prince Gaythelos and the Egyptian princess Scota to England's Henry II, who was *cummyn doune rycht lyne fra the Devill* (directly descended from the Devil). It emphasizes Scotland's supposed 1800

years of independence beginning with the first king Fergus. Few rulers are mentioned (hence a history "in a part"), but the text includes a lengthy attack on King Arthur, the son of a whore who deprived the true heir, the Scot Mordred, of the British throne. The substantial amount of Latin, particularly verse, suggests a more learned audience than that of most vernacular works. LAING dated Dalhousie and its lost source *ante* 1460. The Gaythelos and Scota account is related to → *Vraie Cronique d'Escosse*; since the latter was written after 1464, scholars have assumed that *Vraie Cronique* drew upon the English translation or its Latin source. CHESNUTT, however, believes the source may have been written as late as ca 1495 and the Dalhousie version 1495–1502. Since the other English manuscripts date from early 16th century, the Latin source could have been based upon *Vraie Cronique* rather than vice versa. (Also see → John of Fordun.)

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EDWARD DONALD KENNEDY

Scottish Chronicle

early 14th century. England and Scotland. A short Anglo-Norman account of English/Scottish relations from the time of Brutus to 1296, including an account of the 1292 agreement at Norham, near Berwick, between Edward I and the lords of Scotland. Although DEAN, who gave the work its title, describes this as "a particular redaction of → *Livres de Reis d'Engleterre* with emphasis on Scotland," FISHER demonstrates that it is an Anglo-Norman adaptation of part of Edward I's Latin letter of May 1301 sent to Pope Boniface VIII, concerning the dispute over the Scottish throne.

Unedited. Manuscript: Oxford, Bodleian Library, Rawlinson D.329, fols. 123^a–130^a (1330–1340?). Also see → Pierre de Langtoft.

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Text: E.L.G. STONES, *Anglo-Scottish Relations 1174–1328: Some Selected Documents*, 1965, 96–109 [with translation].
Literature: R. DEAN & M.B.M. BOWLTON, *Anglo-Norman Literature*, 1999, 21–22. M. FISHER, "Genealogy Rewritten: Inheriting the Legendary in Insular Verse Chronicles", in R. Radulescu & E.D. Kennedy, *Broken Lines*, 2008.

EDWARD DONALD KENNEDY

Scriptor incertus de Leone

Armenio

9th century. Byzantium. The text with the title Συγγραφή χρονογραφίου τὰ κατὰ Λέοντα υἱὸν Βάρδα τοῦ Ἀρμενίου περιέχουσα (Compiled chronicle containing what happened to Leo, the son of Bardas the Armenian) is a record on the reigns of the Byzantine Emperors Michael I (811–13) and Leo V (813–20). Leo himself was a son of the Byzantine *patricius* Bardas, whose family originated from Armenia. Modern scholars are not sure if the text was composed as an independent chronicle or if it was intended to continue → Ioannes Malalas or → Theophanes Confessor. The author fiercely criticises Leo V for his part in the second period of the Byzantine Iconoclastic Controversy which began under his reign (813–43). It follows that the text must have been completed after 843. In spite of his partiality the *Scriptor incertus* is regarded as an important source for the Byzantine history of the 9th century, particularly because of his detailed information on Michael's enforced resignation in 813, on the sack of Constantinople by the Bulgarian Khan Krum and on the structures of the Byzantine army, which supplement the accounts of the other main source for the period, → Symeon Magistros & Logothete. Manuscript: Paris, BAV, cod. gr. 1711, fol. 368^v–373 (11th century).

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LARS MARTIN HOFFMANN

Sebēos

late 7th century. Armenia. An Armenian historian to whom is ascribed a *History* which covers the last century of Sasanian rule and the early Islamic occupation of Armenia until 661. Incorrectly known as the *History of Heraclius*, Sebēos' *History* is a prose chronicle whose manuscripts preserve neither its original title nor the name of its author; the text was attributed to Sebeos by modern scholars based on the temporal coincidence of the anonymous *History of Heraclius*, the known existence of a 7th-century bishop Sebēos, and the presence of a "historian Sebēos" in some 19th-century lists of Armenian historians. The earliest surviving manuscript, Yerevan, Maštoc' Matenadaran, ms. 2639, dates from 1672 and records neither a name nor an author for the text.

Beginning where the history of → Lazar P'arpec'i (end of the 5th century) left off, the *History* is an invaluable source for the political, military, social and religious history of Armenia for the periods concerning the end of the Marzpanate in Armenia and its annexation to the Arabic empire. Special attention is given to the reign of the Sasanian king Khusraw II (590–628). Sebēos' *History* also offers unique information about events outside the Armenian borders relating to Iran, Byzantium and the early Islamic empire. Although his historical account is generally accurate, Sebēos proceeds less according to a strict chronological order, and more by association of ideas, making use of carefully selected, high quality sources, such as official documents and letters. Sebēos' *History* was continued by → Lewond,

although there is no evidence of direct dependence on Sebēos by later historians until the 10th century.

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EMILIO BONFIGLIO

Secret History of the Mongols

13th century AD. Mongolia. An anonymous work written after the death of Genghis Khan for the Mongol royal family, the oldest existing literary work in the Mongolian language. The surviving texts derive from transcriptions into Chinese characters dating from the 14th century (which all seem to be in private possession), but the original text was probably written in Uighur script. The historical value of the text is not as great as might be expected, since the text is full of poetical elements and not consistent in time but it is the only source of its kind for information about medieval Mongolian life. It starts with a mythical genealogy of the family of Temüjin and describes his life, wars and conflicts, leading up to his gaining the title Genghis Khan in 1206. Later the text focuses on the campaigns of Genghis and Ögödei and ends with the reflections of Ögödei concerning of what he did well and wrong.

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CHRISTOPH HOLLERGSCHWANDNER

Sędziwój of Czechel

1410–76. Poland. Church official, scholar, diplomat and historian. Sędziwój studied arts at the University of Kraków (BA 1426; MA 1429) and theology at the University of Paris (1441–4). He taught theology at the Gniezno Cathedral School and became Gniezno Cathedral canon (before 1432). He acted as an envoy for the archbishop of Gniezno, attended the councils of Ferrara (1437–8) and Basel (1441–4), and was active in the service of King Casimir IV. In 1458–9 he joined the canons in Kłodawa to become provost (1459).

All his life Sędziwój of Czechel collected Latin works and documents related to the past, especially those dealing with Polish national history, the conflict with the Teutonic Knights, hagiography and the See of Gniezno, arranging them into a manuscript book referred to as the *Codex of Sędziwój* (Kraków, Biblioteka Czartoryskich, ms. 1310). This collection is preceded by an annalistic work of his own (*Annals of Sędziwój*; compiled 1456–67), which contains fragments of the *Annales Poloniae deperditi*.

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JACEK SOSZYŃSKI

Sefer ha-Yashar

early 16th century. Italy. An anonymous chronicle of biblical tales in Hebrew. *Sefer ha-Yashar* tells the biblical narrative from the creation of Adam and Eve up to the conquest of the Land of Israel by Yehoshua after the Exodus from Egypt. The work concentrates, however, only on the major events during this period: the deluge, the wanderings of Abraham from the East, the Binding of Isaac, Yoseph and his brothers, the Exile in Egypt and the redemption from slavery, the wandering in the desert and the conquest of Canaan.

Sefer ha-Yashar is the most perfect example of the old Hebrew genre of the biblical narrative. It retells the biblical story in a broad, detailed, rich and stylized way. Each one of these biblical narratives becomes here a full fledged novella of plot, characterization of *dramatis personae*, rich dialogues and detailed historical context. The narrative of *Sefer ha-Yashar* corresponds both to the past and the present: it is the fullest compendium of the Haggadic material from the Talmud, Midrashim and medieval Jewish legends, and at the same time echoes the Renaissance literary aesthetics perfectly. As suggested by earlier students of the work, it is not a simple chronicle of biblical "sacred history", as the introductions mentioned before tend to present it, but an alternative history. It brings together the ways Jewish storytellers considered the human and artistic "other" faces of biblical narrative during many ages. Some chapters of the work, such as the wars of Yakob and his sons, Yoseph and his Brothers, Moses in Ethiopia and the Jest of Tzfo ben Eliphaz are full fledged novellae based on ancient sources, and should be considered among the best examples of Jewish renaissance literature.

The first printed edition is from Venice, 1625, and it is also the first full text of the work that is known. The introduction by the printer of the Venice edition, and a semi-legendary and pseudo epigraphic introduction by an anonymous person who "found" the ancient manuscript, and who is, apparently, the actual author of the work, have helped scholars to locate its time and place.

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ELI YASSIF

Seffried of Mutterstadt, Johannes

d. 16th April 1472. Germany. Mentioned as an imperial notary in 1431, Johannes was also a vicar at Speyer Cathedral for more than 50 years. He wrote the Latin *Chronica praesulum Spriensis civitatis* (Chronicle of the Bishops of the town of Speyer) in the 1460s on the order of bishop Matthias von Rammung (1464–88). It is a short, unoriginal narrative spanning the time from the

invasion of the Barbarians and the formation of the Frankish kingdom in the 7th century up to the ordination of the commissioning bishop. A short addendum might also have been written by Johannes.

Johannes Seffried used various local historical sources, some of which are still extant, most importantly charters, but also to an annotated list of bishops, several epitaphs, inscriptions as well as a biography of his namesake Bishop Johannes (1090–1104). His chronicle often gives just the basic facts about the bishops (names, years in office). Whenever Seffried elaborates, he mostly limits himself to the bishop's relations to the emperor. Beyond this tendency, which may be due to the sources he used, no marked preference emerges.

The chronicle survives in three manuscripts of the 16th and 17th century: Vienna, ÖNB, cod. 9787; Hanover, LB, XVIII, 1051; Würzburg, UB, M.ch. f. 151. The Vienna and Hanover manuscripts each include an independent continuation by unknown authors up to 1513. Seffried's chronicle was the main source of Wolfgang Baur's *Vitae praesulum Spirensium* (1513/16).

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JAN ULRICH BÜTTNER

Seher of Chaumousey

[Calmosiacensis]

12th century. France. Author of Latin monastic chronicle. Seher, the first abbot of Chaumousey in the Vosges (France), wrote the *Primordia Calmosiacensis*, an account of the first three decades of the abbey's existence. It runs from the bull of Pascal II (1107) to Seher's death in 1128. The plan is clear: a short classic prologue followed by two books (today incomplete). Towards the end of Book I Seher recounts his journey to Rome and announces a letter from Pascal (5th May 1101), but what follows is a letter from the Pope to Bishop Pibo of Toul (1103). The second book is also transmitted incompletely, but a text that follows it in the oldest manuscript records that he

did finish it. The first book illustrates the renewal of the canonical life at the end of the 11th century with the success of the *vita apostolica*, and an implicit condemnation of the abbey's superiors, the nuns of Remiremont, who became canonesses. Seher records the difficulties of the abbey in establishing its rights over the allod of Chamousey and its independence from Remiremont. The second book concentrates on other lands and rights Chamousey possessed in the early stages of its existence. It survives in two 16th-century manuscripts (Epinal, BM, 202 and Metz, BM, 1219).

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JEAN-PIERRE GERZAGUET

Senarega, Bartolomeo

1440s (?)–1514. Italy. Chancellor, ambassador, notary and official historian of Genoa. In 1492, the Genoese doge charged Senarega with reviving the city's chronicle tradition, which had been interrupted by a period of inactivity, and also with recasting his predecessors' chronicles in a more elegant form. The result was his *De Rebus Genuensibus Commentaria* (Commentaries on the events of the city of Genoa), which covers the years 1488–1514. Senarega was a notary by training, which explains why he was given the additional task of compiling an appendix of state documents, which was impressively large, to accompany his history.

The history itself suffers from the fact that the author lacks the style, accuracy and ability to analyze historical events which were modelled by such predecessors as Giorgio → Stella (d. 1420). Nor does it seem that he was enthusiastic about updating his predecessors, for he hardly revised their work. Senarega begins his own contribution

with good accounts of the exodus of Spanish Jews to Genoa in 1492 and the conquest of Naples by Charles VIII in 1495, but, thereafter, the quality of the work steadily declines. Chronological errors increasingly tarnish the work, such as when he forgets the dates of embassies in which he had himself participated. Large gaps also mark the work as it progresses, such as when he reports that the year 1497 yielded *pauca memoratu digna* (little worth remembering)! Senarega's history survives in at least nine manuscripts: seven in Genoa, one in Rome, and one in London. The work's most recent editor concludes that the two most reliable texts are: Genoa, Archivio Storico del Comune di Genova, n. 0106, and Genoa, Biblioteca Brignole Sale De Ferrari, 106 B 19, which are both 17th-century copies.

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BRIAN BECKER

Sentlinger, Heinz

14th–15th century. Germany, Austria. Member of the patrician Sendlinger family of Munich, attested from the late 14th century. Served the Vintler family, an aristocratic family in South Tyrol, as a scribe and editor of a world chronicle. In 1390 Sentlinger made a copy of the *Rechtssumme* of Brother Berthold (Munich, BSB, cgm 549), which was possibly meant for Niklaus Vintler (d. 1413). He prepared a copy of the *Weltchronik* of → Heinrich von München known by the siglum M3 (Munich, BSB, cgm 7330) at Runkelstein Castle (north of Bolzano) in 1394, and five years later in a customs house on the pass of Lueg in South Tyrol, he made a second copy, Wo2 (Wolfenbüttel, HAB, Cod. 1.16 Aug. 2^o) for Leopold Vintler, the nephew of Niklaus. In the colophon in the former, he noted that he had *ditz Puch geschriben* (written/copied this book) and *ain teil gedichtet* (composed some parts himself; fol 306^o). However, it is difficult to determine the exact extent of Sentlinger's own contribution to the version of the chronicle preserved as M3. If the two most closely related manuscripts, W3 (Vienna, ÖNB, cod. 12470) and Gr1 (Graz, UB, ms. 470) actually depended directly or indirectly on M3, then it would be possible to ascribe more extensive

editorial changes (reorganization of the material, abridgments, deletions etc.) to Sentlinger. But definitive proof of such a dependence is still lacking.

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DOROTHEA KLEIN

Serbian Annals

The history of Serbia, as transmitted in Serbian sources, is essentially understood as the history of the Nemanjid dynasty. This is evident from the earliest texts dealing with the history of Serbia, the collection known as *Животи краљева и архиепископа српских* (see → *Lives of Serbian Kings and Archbishops*) written in the first half of the 14th century. A text tradition that is closer to traditional annals than this earliest text collection evolved in the second half of the 14th century: the Serbian annals. They can be divided into a more uniform (the so-called older annals) and a more variegated tradition (the younger annals), each represented by several manuscripts.

The older annals go back to a text that must have been composed shortly after the death of Stefan Uroš V (1355–71), the last Czar of Serbia from the Nemanjid dynasty in the direct line. The original has not come down to us. It is preserved in several versions that expanded (sometimes also shortened) and updated the original text, each represented by a manuscript. The oldest version, considered to be closest to the original, is transmitted in the Koporinjski manuscript (Манастир Крушедол 86) written in 1453. It describes the activity of Serbian rulers from the reign of Stefan Nemanja right up to the Marica battle (1371). The Peć manuscript (St. Petersburg, Российская национальная библиотека, F XVII No. 16), in spite of the loss of text due to missing leaves, is more detailed, putting more emphasis on Stefan Nemanja's interest in and support of the church. Furthermore it depicts the events in Serbian history up to the year 1391. Later manuscripts from Studenica and Cetinje continue the historical account up to 1516. In spite of considerable variation the unity of the tradition is obvious.

The younger annals are much less homogeneous in their textual tradition, and the period covered by them reaches up to the end of the

17th century. They are transmitted in more than forty manuscripts. They can be divided into several groups according to the attention they devote to the earlier periods of Serbian history. The first group (oldest manuscript: Sofia, Народна библиотека Кирил и Методий, 68, 16th century) begins with the death of Stefan Dušan and may in itself be subdivided into two traditions. The older one is represented by the sole Sofia manuscript ending its historical account in 1458. The younger one consists of four manuscripts that include information from additional sources. They share a common narrative up to 1484 and are, for the most part independently of each other, continued to 1490, 1510, and 1572 respectively. The second and third group include the earlier Nemanjids into their historical account. The second group does so rather summarily, its common core covers historical events up to 1460 and in the textually youngest manuscript records are continued to 1504 and later to 1578. The third and largest group with well over twenty manuscripts provides more details on the Nemanjid history, and the updates reach 1698 in the youngest version. In addition there are several manuscripts that represent other traditions and do not fit into any of the other groups.

The difference between the older and the younger annals, besides the differences in the periods covered, resides mainly in the fact that the older annals in general present a more coherent and detailed narrative, whereas the younger annals are shorter in their account of events and present them rather in annalistic fashion. The third group of the younger annals is furthermore connected to another text tradition, viz. that of the → *Rodoslovi* (Родослови).

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ROLAND MARTI

Sercambi, Giovanni

1348–1424. Italy. Giovanni Sercambi was a successful spice dealer and stationer in Lucca. He resolved to write a chronicle of Lucca's recovery of its political liberty in 1369, the year Emperor Charles IV freed the city from Pisan domination. Composing the chronicle in several sections, he eventually produced a history, *Le chroniche di parte e de' facti di Lucca* (Chronicles of the politics and events of Lucca), from 1164 to 1424, the year of his death. Coverage is uneven both because of the limited local chronicle fragments he had at hand and the controversial nature of some episodes in Lucca's history, such as the tumultuous period of Castruccio Castracani. The political narrative is more detailed for the last decades of the 14th century when Sercambi was himself an active member of the Guinigi faction. He initially ended his history in 1400, but later began a second volume on the events after Paolo Guinigi's assumption of political control. The later sections, from 1400 to 1424, are more personal and reflect his increasing alienation from the Guinigi party. The chronicle is an extremely valuable source for the history of Lucca, but Sercambi's entries are coloured by his increasingly partisan outlook. The chronicle seems to have been written for his extensive personal library although the colourful miniatures found in the first part led many to assume the volume was meant to be presented to Paolo Guinigi, head of the government of Lucca in the early 15th century.

The chronicles were preserved in two books, the first containing the materials from 1164 to 1400 and the second from 1400 to 1424. Both exist in 14th-century manuscripts presumably by Sercambi's own hand: the first book is found in Lucca, Archivio di Stato (ASL), Biblioteca Manoscritti, 107 (with illuminations); the second is Lucca, ASL, Archivio Guinigi, 266. There are a number of later partial copies: manuscripts Lucca, ASL, Biblioteca Manoscritti, 108 (16th century), Lucca, ASL, Biblioteca Manoscritti, 1364 (16th century); Lucca, Biblioteca Statale (BSL), ms. 1572 (18th century); Lucca, ASL, Archivio Guinigi, 267; and Milan, Biblioteca Ambrosiana, ms. D391 inf. (15th century). There is also an 18th-century transcription of both books: Lucca, BSL, ms. 931.

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DUANE OSHEIM

Serlinger, Johannes

d. 1511. Austria. Author of a Latin chronicle on the bishops of Salzburg (*Catalogus Episcoporum Salisburgensium*), ranging from 580 to 1495, with later addenda (by himself?) until 1505. From 1492 he is attested as a scribe of the archiepiscopal chamber. In 1480/81 he was designated bishop of Seckau (Styria) but resigned little later without having taken up office. Nevertheless, he is commemorated in the liturgical calendar of the Seckau manuscript: Salzburg, UB, M II 18, fol. 6r. His date of death is attested by an epitaph in the graveyard of St Peter's, Salzburg, which omits his episcopal intermezzo.

His chronicle of bishops is well informed, as is confirmed by two surviving letters of bishop Ludwig of Chiemsee, who praises Serlinger's accuracy. It draws on a variety of both Austrian and Bavarian historical sources, and it includes copies of various charters which makes the "catalogues" of fundamental interest for the history of the diocese. Two extant manuscripts survive: Munich, BSB, clm 27985 and Salzburg, Stiftsbibliothek St. Peter, Codex S. Petri Salisburgensis b.XIII.30 [late 17th century]

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HIRAM KÜMPER

Sex Aetates Mundi

(Six Ages of the World)

11th century. Ireland. This tract in Middle Irish gives an overview of the six ages or *aetates*, which begin with Adam, the Flood, Abraham, David, the Babylonian Captivity and the birth of Christ, respectively (see → Six Ages of the World). This follows the division of → Bede, but the introduction of the tract claims that it is a translation of the *Pandect* of Jerome. The years assigned to each of the six ages are given in a poem according to the Septuagint and the Hebrew Verity. In the tract the prose alternates with poetry, which usually summarizes the prose. The final poem, *Rédig dam a Dé do nim*, is attributed to Dublinter Ua hUathgaile of Killeshin (fl. 1082). He is also mentioned as the author at the beginning of the tract, but not all accept this as trustworthy. The tract is mainly concerned with chronology, genealogy and important events, culled from the Bible and works of world-history. It includes a few items current in Irish tradition, such as Olla, Oliva and Olivana as the wives of the three sons of Noah, the ancestry of Fénius Farsaid, who figures in the Irish origin legend, and references to the monstrous Fomoire and Luchorpan.

The manuscripts include: Dublin, Royal Irish Academy, ms 1229 (23 E 25) (*Lebor na hUidre*, ca 1100), of which the beginning is missing; Oxford, Bodleian Library, ms Rawlinson B 502 (ca 1130); Dublin, Royal Irish Academy, ms 536 (23 P 12) (*Book of Ballymote*, ca 1390), acephalous; Royal Irish Academy, ms 535 (23 P 2) (*Book of Lecan*, ca 1400).

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BART JASKI

Sex Werkdays and Agis

ca 1495. Scotland. Brief anonymous universal chronicle describing the six ages of the world, with genealogies from Adam to Christ, in Scots-English prose. It survives in the early 16th-century miscellany of Edinburgh notary John Asloan, NLS, ms. 16500, along with several other brief chronicles (→ *Auchinleck Chronicle*, → *Scottis Originale*, → *Short Chronicle of 1482*, → *Ynglis Chronicle*, → *Brevis cronica*). The discussion of the second age includes a short geographical account of the three areas of the earth—Asia Major, Africa and Europe—that Noah gave to each of his sons. Sources include the Bible and Apocrypha (e.g. the Book of Judith), Greek and Roman myths (references to the Trojan war, to how *Iubiter gat Hercules on Almena*), and British legends. (In the fourth age, 300 years before the founding of Rome, Brutus, great-grandson of Aeneas, *come in Yngland and foundit London*.) Unlike other universal chronicles, it abandons history in its account of the sixth age and emphasizes instead typological links between the Old and New Testaments (e.g. Old Testament historical books correspond to the Acts of the Apostles) and ways to achieve salvation.

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EDWARD DONALD KENNEDY

Shabānkāra'ī

[Muḥammad ibn 'Alī Shabānkāra'ī]

ca 697–759 AH (1298–1358 AD). Persia. Poet and historian of Kurdish origin, of the Shabānkāra tribe from the province of Fārs. Author of the *Madjma' al-ansāb fi'l-tawārikh*.

There are different versions of his history dedicated to different high personalities of his lifetime. It was first written in 733 AH (1332–33 AD), and revised in (738, 1337) and again in (743, 1343). The first redaction is lost, but the second and third redactions survive in Istanbul, Yeni Cami, 909 and Paris, BnF, ms. supp. pers. 1278 respectively. The Istanbul manuscript also offers us the continuation of Shabānkāra'ī's work written by Ghiyāth al-Dīn ibn 'Alī Faryūmādī.

Shabānkāra'ī's work is important because of his material on the rule of the Ghaznavids, a dynasty of Turkish slave origin which ruled over

great parts of Persia, Transoxania and parts of the Indian subcontinent from the late 10th to the 12th century. It also deals with the local dynasties of the author's native region, giving us a contemporary view of the history of the province of Fārs.

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HEIDI R. KRAUSS-SÁNCHEZ

Sharaf al-Dīn 'Alī Yazdī

d. 858 AH (1454 AD). Persia. Poet and historian, a native of the Muzaffarid capital of Yazd. Author of the *Zafar-nāma* [Book of Victory].

Sharaf al-Dīn 'Alī Yazdī served under several Tīmūrid rulers and princes. He was a favourite of Shāh Rukh, who ruled over Persia and Transoxania (1405–47). During his service to the Tīmūrid prince Mīrzā Sultān Muḥammad he became involved in the 1447 rebellion of the prince, which almost cost him his life. After the death of Shāh Rukh he retired to Yazd.

His *Zafar-nāma* on the legendary conqueror Tīmūr (known in the west as Tamerlane 1336–1405) is an expanded literary adaptation of the *Zafar-nāma* of → Nizām ad-Dīn Shāmī. This history written in Persian was completed in 828 AH (1425) and is a compilation of other histories of Tīmūr. It contains official history and reports of eyewitnesses on Tīmūr and his grandson Khalīl Sultān (died 1411). The popularity of his work is well demonstrated by the several existing manuscripts, among them Vienna, ÖNB, ms. Mxt. 383 and London, BL, Persian ms. Add. 6538.

Sharaf al-Dīn 'Alī Yazdī also wrote poems dedicated to high personalities, an anthology of Arabic and Persian poetry and other works of diverse character.

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HEIDI R. KRAUSS-SÁNCHEZ

Sherira Gaon of Pumbedita

[Rav Sherira bar Hanina]

ca 900–ca 1000. Mesopotamia. One of the most famous Jewish scholars, *gaon* (head of the academy) of Pumbedita (modern Iraq), who wrote his *Iggeret* (Epistle) in 986/87 as a response to the inquiry of Yaqob bar Nissim, *gaon* of Qayrawan (North Africa).

Sherira explains in detail the development of the *halakhah* (Jewish law) through the ages, and lays stress upon the predominance of oral transmission. He emphasizes the redaction of the oral law by Yehudah ha-Nasi, also called Rabbi (died ca 217), into the Mishnah. He describes the nature and composition of the Mishnah, the Tosefta, the *baraitot*, the Talmud, and the history of the talmudic sages (*amoraim* and *saboraim*) and the *geonim* up to his own time. The main questions he answers are: how and why were these works written, and who were the heads of the academies and scholars who continued the *Shalshielet ha-Qabbalah* (the chain of tradition) after the *saboraim*?

Among the many scholars who have explicitly used the *Iggeret* are → Menahem ben Aaron ibn Zerah, Profiat → Duran, and Abraham ben Samuel Zakuto. Modern scholarship is divided over the possible influence of the *Iggeret* on Maimonides' work and on → Abraham ibn Daud's *Sefer ha-Qabbalah*. For modern research, the *Iggeret* has served as a primary source for the redactional history of the Mishnah and the chronology of the talmudic period. Although the *Iggeret* was written as a letter and in the style of answers to concrete questions, Sherira has traditionally been regarded as "the first Jewish 'historian' of the medieval period" (N. ROTH).

There are ten extant manuscripts in two textual traditions; Berlin, SB, Qu. 685 (Or. 160) is the oldest manuscript (11th century).

See also → Jewish chronicle tradition.

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EVA HAVERKAMP

Shirley, John

ca 1366–1456. England. London author and scribe, employee of Richard Beauchamp, earl of Warwick. From 1438 Shirley rented four shops from St. Bartholomew's Hospital, which he may have used, GRIFFITHS notes, for a scriptorium and lending library. Shirley translated works from French and Latin and collected copies of contemporary vernacular authors, such as Chaucer and → Lydgate. He translated the *Cronycle of the Dethe of James Stewarde or Dethe of the Kynge of Scotis*, on the death of James I of Scotland in 1437, from a now lost Latin original, as the colophon in one manuscript records (BL, add. ms. 5467, 1440–1500). CONNOLLY suggests that Shirley may have translated the chronicle around 1440, when he finished another translation, *Le Livre des Bonnes Meures*, but according to MATHESON, it may have been written before Warwick's death in 1439. Writing during a period of increasing political instability in Henry VI's reign, Shirley was interested in exempla of good and bad kings, and James's *gredy averice* that led to his imposing *grette tallagez & oþer imposiciouns vppon his peple* would have corresponded to this interest. He describes James's murder and the events that followed in detail, from the *sixtene deadly woundes* he received to the torture, disembowelling and quartering meted out to his murderers. Shirley may, CONNOLLY observes, have written it as an example of the mirror of princes genre, intended for Henry VI.

The text was edited in 1797, 1818, 1837, each time from manuscript 5467. CONNOLLY's and MATHESON's editions are based primarily upon the other manuscript, BL, add. ms. 38690 (1460–1500). MATHESON also consulted the 17th-century transcript of 38690 (Edinburgh, NLS, Adv. ms. 17.1.22, 1675–1700).

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RALUCA RADULESCU

Short Chronicle of 1482

[Chronicle of the Scots]

ca 1482–1530. Scotland. A brief account of the six ages of the world in Scots English prose, followed by a list of major events in Scottish (and, to some extent, English and Continental) history from the origin of the Scots until 1482. Its most detailed entries concern James III and the Wars of the Roses. It survives only in BL, Royal ms. 17.D.xx, although it has been confused with the → *Brevis cronica* and thus has been said to appear in manuscripts in which it does not (Edinburgh, NLS, Adv. ms. 19.2.3 & 19.2.4). It was probably written to teach major points about Scottish history, but unlike the → *Scottis Originale*, the *Brevis cronica*, and the → *Ynglis Chronicle*, it was not written as anti-English propaganda.

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EDWARD DONALD KENNEDY

Short English Metrical Chronicle

[Abridged Metrical Brut]

ca 1307. England. Written in Middle English rhyming couplets, the *Chronicle* survives in five complete manuscripts (ca 1316 to ca 1432), two 14th-century fragments, and one 16th/17th-century fragment. There is also an Anglo-Norman prose version (Cambridge, UL, Gg.1.1, ca 1307), although the precise relationship of this version to the English is undetermined. Two of the five complete witnesses cover British/English history from Brutus to 1307, whilst the others extend to 1312, 1327 and 1430/31 respectively. They vary in length from 1014 to 2370 lines. The original text, probably 900 lines long, was almost certainly composed in the West Midlands by a cleric (ca 1307). Being succinct enough to commit to memory, it may have initially functioned as a teaching aid for those wishing to learn the rudiments of English

history; however, surviving copies indicate that the narrative was equally appreciated for its moral and recreational value.

Possible sources include → Robert of Gloucester's *Metrical Chronicle*, → William of Malmesbury's *Gesta Regum* and the → *Livres de Reis de Britannie*, but the *Chronicle* contains elements unparalleled elsewhere. Each of the recensions is distinct, though the earliest, and arguably most interesting copies, are London, BL, Royal ms. 12.C.xii (ca 1316–40) and Edinburgh, NLS, Adv. ms. 19.2.1 (ca 1330–40). The Royal manuscript includes a unique account of Loclin's reign and notes that King Arthur reigned for ten years after his (usually fatal) battle with Mordred. Unlike the other redactions, the *Advocates* text begins with the story of Albina, and describes Lancelot building Nottingham Castle for Guinevere, then tunnelling caves beneath for her to hide in should King Arthur appear.

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SARAH L. PEVERLEY

Short Latin Chronicle of Durham Abbey

ca 1303. England. An anonymous Latin prose chronicle originating in Durham Abbey and thus probably a Benedictine composition. This brief chronicle, preserved in BL, Harley ms. 3860, has three parts. The first is a brief summary of British and English history, from Brutus to the death of Henry III in 1272, with the British section based primarily upon → Geoffrey of Monmouth. The second part is a series of genealogies of the royal houses of England and Scotland from William I to Edward I and from Malcolm III to John Balliol, respectively (s.v. → *Genealogical Chronicles* in English and Latin). This portion is mainly pictorial, a series of roundels labelled for each person, with some short verses as elucidation. The third part of the chronicle is a recounting of the his-

tory of Anglo-Scottish relations from "The Great Cause" in 1291 to approximately 1303; its conclusion depicts Edward I dominating the Scots. The first portion of the text is closely related to Part I of → Walter of Coventry's chronicle. Special attention is paid throughout to the right of the English to have sovereignty over Scotland, and to Northern affairs in general, including the grant of the district of Amounderness in Lancashire to York by Athelstan. The chronicler cites → William of Newburgh, → Henry of Huntingdon, a *Cronica Romanorum* (possibly → Martin of Opava or → Marianus Scotus), a *Cronica Anglorum* (possibly → Henry of Huntingdon or → William of Newburgh), Marianus Scotus, and → Roger of Howden as sources.

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LISA M. RUCH

Sibt ibn al-Jawzī

[Shams al-Dīn Abu 'L-Muzaffar Yūsuf ibn Kizoghlu]

ca 582–654 AH (1186–1256 AD). Mesopotamia, Syria. A native of Baghdad, the historian and preacher took his name from his grandfather, the chronicler → Ibn al-Jawzī of Baghdad. He died in Damascus.

His universal history, the *Mir'āt al-zamān* (Mirror of Time) begins with the creation and ends in 654 AH (1257) the year he died. For the Ayyubid period, and also for the Zengid, he uses sources like → Ibn al-Qalanīsī. He also relies heavily on his grandfather's work, the *Muntazam*, concerning the events in Persia and Iraq as well as the arrangement of his work. The political history is rather in the background since his greater interest lies on biographical dates.

His work is not only valuable as a source for his own lifetime but also for the 10th and 11th centuries, since he reproduced the works of Hilāl → al-Sābi', which is almost completely lost, and the continuation of Hilāl al-Sābi's son Ghars al-Nī'ma Muḥammad. Sibt ibn al-Jawzī's work survives on the one hand as a not completely

finished independent text in the manuscripts Paris, BnF, ms. arabe 5866 and 1506, and on the other hand in the work of al-→ Yūnīnī, who wrote a continuation of the *Mir'āt al-zamān*. Al-Yūnīnī's version is more complete than the independent manuscripts, but he did make his own modifications by cutting out passages and inserting his own additions.

The *Mir'āt al-zamān* served as one of the most important sources for later historians, and it was used by → Ibn Taghribirdī and Ibn Kathir.

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HEIDI R. KRAUSS-SÁNCHEZ

Sicard of Cremona

[Sicardus episcopus Cremonensis]

ca 1155–1215. Italy. Bishop, theologian and author of the *Cremonensis Chronica* (Chronicles of Cremona) and of a *Summa decretorum* (A digest of decrees). He studied canon law at Bologna. In 1183, he was appointed sub deacon and in 1185 bishop of his home town Cremona. In 1183, Pope Lucius III sent him to Germany to prepare the meeting with the emperor Frederick in Verona. His *Chronicon Cremonense* runs from Adam to 1212, with a continuation to 1222. Its diverse sources include → Bede, → Orosius, and, extensively, Giovanni → Codagnello's *Gesta Frederici*. The part dedicated to the recent history of Cremona is quite short in comparison to the contemporary histories in the Italian communes. Sicard never mentions the existence of communal government at all. His old-fashioned perspective on the political world sees the bishop ruling the city and the city submitting to the emperor. Only the continuation shows a communal spirit of the town chronicles of the period. The earliest of the eight surviving manuscripts is the 13th-century Munich, BSB, clm. 314.

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FLORIAN HARTMANN

Siegfried of Ballhausen

d. after 1306/07. Germany. Priest in Ballhausen (near Bad Tennstedt, northwest of Erfurt). Composer of a Latin universal historical compilation in two versions. In older literature he appears as Siegfried von Balnhusen

The original chronicle (A) is known as *Historia universalis* and runs until 1304. Shortly after it was revised and continued until 1306 as *Compendium historiarum* (B). Both versions are identified by a personal testimonial in the prologue of A as work *Sifridi presbyteri indigni de Balnhusin villa Thuringie*. Parts I and II of the three-part chronicle include the history of the Old and New Testament supplemented by a catalogue of the Roman kings and emperors to Albrecht I and the popes to Benedict XI (version A) or Clement V (B). Part three deals with history since the persecution of the Christians while the time beginning with Constantine the Great is portrayed in B as an individual section entitled *Hystoria regni Christi*. A variety of notices concerning the history of Thuringia are embedded in the great world affairs and their salvation-historical context. For the first time all aspects of Thuringian historical tradition were compiled in a single chronicle.

Siegfried describes the former glory of the Thuringian Empire and its downfall, the origins of the Landgraviate and the rise of the Ludowings, the life of St. Elisabeth and the complicated beginnings of the Wettin dynasty in Thuringia to the critical conflicts concerning the Landgraviate under Adolf of Nassau, at whose ambitions in Thuringia and the Margraviate of Meissen he protests vehemently. The main sources are → Peter Comestor, → Gottfried of Viterbo, → Jacob of Voragine and the → *Cronica minor Minoritae Erphordensis*, as well as several biographies of the saints. The selection of subject matters and evaluation of the events originate from the didactic concern of a priest who obtains material for religious instruction from history and at the same time demonstrates a special affinity with his Thuringian home. His work marks the beginning of a Thuringian historical tradition which emerged from the 14th century. It was utilised by Johannes → Rothe and later mainly by Saxon historians.

Both versions are preserved in autograph: Erlangen, UB, ms. 410 (A) and Leipzig, UB, ms. 1315 (B). It was published several times in the 16th century but there is no complete modern edition.

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MATHIAS KÄLBLE

Siegfried von Bacharach

fl. 1475–1505. Germany. Presumably from Bacharach on the Rhine. Tax assessor in Würzburg. Author of a *Würzburger Ratschronik* (Chronicle of Würzburg Town Council), which provides the little information we have on the author: Siegfried joined the tax assessment office in 1475, was appointed as its head in 1481 and retired in 1505. It is based on cursory notes on random events between 1407 and the 1470s which happened to be available, with detailed accounts of the weather, harvests, famines, the fluctuation of wine prices and salaries, executions and public building works, as well as the election of bishops. Much attention is given to life at the Episcopal court and to prominent visitors to Würzburg. Although the focus is clearly on city life, imperial history is present in the accounts of political conflicts and feuds, which often contain critical and ironic remarks on contemporaries. Often diary-like in character, the chronicle provides a valuable and interesting complement to the contemporary Episcopal histories of Lorenz Fries and Johann Reinhart. It was continued sporadically until 1603, and there are several insertions by later hands. It survives only in a rather unreliable 17th-century copy (Würzburg, StA, Ratsbuch 1, Bl. 1–99).

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KERSTIN PFEIFFER

Sigebert of Gembloux

ca 1028–1112. Low Countries. Benedictine monk in Gembloux (Brabant, Belgium) and St. Vincent (Metz), probably originating from the Meuse-region in Lotharingia. Sigebert is the author of three Latin historical works *Gesta abbatum Gemblacensium*, *Chronica*, and *Libellus de viris illustribus* and of numerous hagiographical texts of which some display a strong historical character. He is also well known for his liturgical, computistical, polemical and theological texts.

Sigebert entered the episcopal abbey of Gembloux during the abbacy of Olbert, who had managed to make this abbey one of the leading intellectual centers in the diocese of Liège. Between 1049 and 1054, after completing his education in Gembloux, he became schoolteacher at St. Vincent, where he would stay for about two decades. At St. Vincent he wrote his first known hagiographical work, the *Vita Deoderici episcopi Mettensis*, on bishop Thierry of Metz who had founded this abbey in 968 (Wolfenbüttel, HAB, 76. 14 Aug. 2, fol. 1^r–5^v). This text with its strongly historical approach already witnessed his sympathy for the Ottonian and Salian imperial Church organisation, which was soon to be vigorously discussed in the Investiture Contest.

Then followed three texts, among which is a *passio* in verse on the 4th-century St. Lucia, whose relics the abbey had managed to obtain. His last works at St. Vincent were, after ca 1063, a *Vita Sigeberti regis* (most complete text in Brussels, KBR, 19598–99, fol. 13^r–14^v, fragments in two other manuscripts) and, shortly before his move back to Gembloux, the historical metrical laudatory poem *De laude urbis Metensis*, which he included in his earlier *Vita Deoderici*. His sacred biography of Sigebert III (d. 656) coincided with the beginning of the cult of this Austrasian king, especially at St. Martin in Metz, and showed a particular interest in the history of the Franks and empathy with the Lotharingian realm. In his poetic work on the town of Metz, he also praised the reformed monasticism of the abbey of Gorze.

Returned to Gembloux after 1071 and definitely before 1075, Sigebert continued his work as a

hagiographer. His *De passione sanctorum Thebeorum* and *Vita Maclovii* can be considered as rewritings of older texts. The same holds true for his lives of St. Lambert (two versions) and of St. Theodard. Both martyred saints had been bishops of Maastricht (the forerunner of Liège as episcopal see of the diocese) in the second half of the 7th century, and their biographies therefore served very well in Sigebert's defence of the imperial Church. His most original hagiographical work was his *Vita Wicberti*, on the mid-10th-century noble founder of Gembloux, whom he also connected with the reformist monastic life at the abbey of Gorze.

At about the same time, presumably between 1072 and 1092, this life gave rise to Sigebert's *Gesta abbatum Gemblacensium*, in which he related the foundation story of Gembloux and its first five abbacies, with special attention to the abbots Erluin (d. 986) and Olbert (1012–48). This important piece of monastic, institutional historiography consists not only of purely narrative chapters but also contains several charters. It is preserved in Leipzig, UB, civ. Rep. II 68, fol. 13^v–57^v, where it follows after the *Vita Wicberti*, as well as in three early-modern copies. Parts of its contents consist of counterfeits in order to give more age and prestige to Gembloux, but the extent of Sigebert's forgeries remains a matter of debate. The *Gesta* were continued after 1136 by Sigebert's pupil → Gottschalk who described the next three abbacies in the history of Gembloux. In the meantime, Sigebert's concern for the promotion of the cult of St Wicbert remained important, as can be deduced from the fragmentarily preserved liturgical *Lectiones de Wicberto* which he composed between 1099 and 1110.

Between ca 1086 and 1106 Sigebert worked on his famous *Chronica*, his most influential historical work. This universal chronicle covers the period from 381, where → Jerome's *Chronicon* ends, to Sigebert's own days. It was conceived as both a history of the Empire and a history of the Church, and focussed in particular on the importance of Lotharingia. For the period preceding the 1030s, more than 70 sources have been identified, but his account from the second third of the 11th century onwards was based mostly on his own knowledge. In a second phase, Sigebert still continued his *Chronica* after 1105 until Henry V's imperial coronation in 1111. The most important manuscript of the *Chronica*, long erro-

neously considered as an autograph, is Brussels, KBR, 18239–40, fol. 2^r–55^v. An *editio princeps* was published by Robert Estienne (Paris 1513) on the basis of Leuven, UB, Res. 3 A 35915. In all, 65 manuscripts have been attested, of which more than 44 are preserved.

Abbot Anselm of Gembloux continued Sigebert's *Chronica* for the years 1112–35, after which some other monks extended it to the year 1148. Sigebert's masterpiece became particularly successful in Northern France. The chronicle also gave rise to numerous *continuationes* and *auctaria* outside Gembloux, amongst them the → *Auctarium Affligemense* (Affligem), the *Auctarium Aquicinense* (Anchin), the *Auctarium Laudunense* (Laon) and a continuation by → Robert of Torigni [Fig. 62].

In 1092 while preparing the second phase in the writing process of his *Chronica*, Sigebert also composed his computistical work *Liber decemalis*, in which he developed the chronological method he had applied in his work as historian. Only the long prologue to this treatise, in the form of a dialogue, has been preserved (Rome, Biblioteca Angelica, 1413). As to the anti-Gregorian agenda already implicitly present in his other works, we find this exposed more explicitly in several of his polemical treatises, dating from after Pope Gregory VII's ascent to the Holy See in 1075, for example in his apologia for married priests (ca 1075–80), in his defense of the Church of Liège against some allegations by Pope Paschal II (1103) and in the anonymous treatise *De investitura episcoporum* of 1109 which is attributed to him.

The *De viris illustribus*, written in 1111–12, is Sigebert's last work. Inspired by the example of Jerome's treatise of the same name and by → Gennadius' *De scriptoribus ecclesiasticis*, Sigebert offers a catalogue of Christian authors from the legendary Marcellus, disciple of Petrus, up to the early 12th century. Thanks to this last work, we are also fairly well informed on the chronology of Sigebert's own oeuvre and on his appreciation of his authorship. *De viris illustribus* is known in ten manuscripts, three of which date from the 12th century (Douai, BM, 246, fol. 26^r–36^r; London, BL, add. 15218, fol. 22^r–28^r; The Hague, KBR, 76E15, fol. 37^r–55^r). There has been much speculation on the number of autographs of Sigebert that have been passed down, but it may be that his only actual autograph can still be found in the preserved fragments of his theological treatise

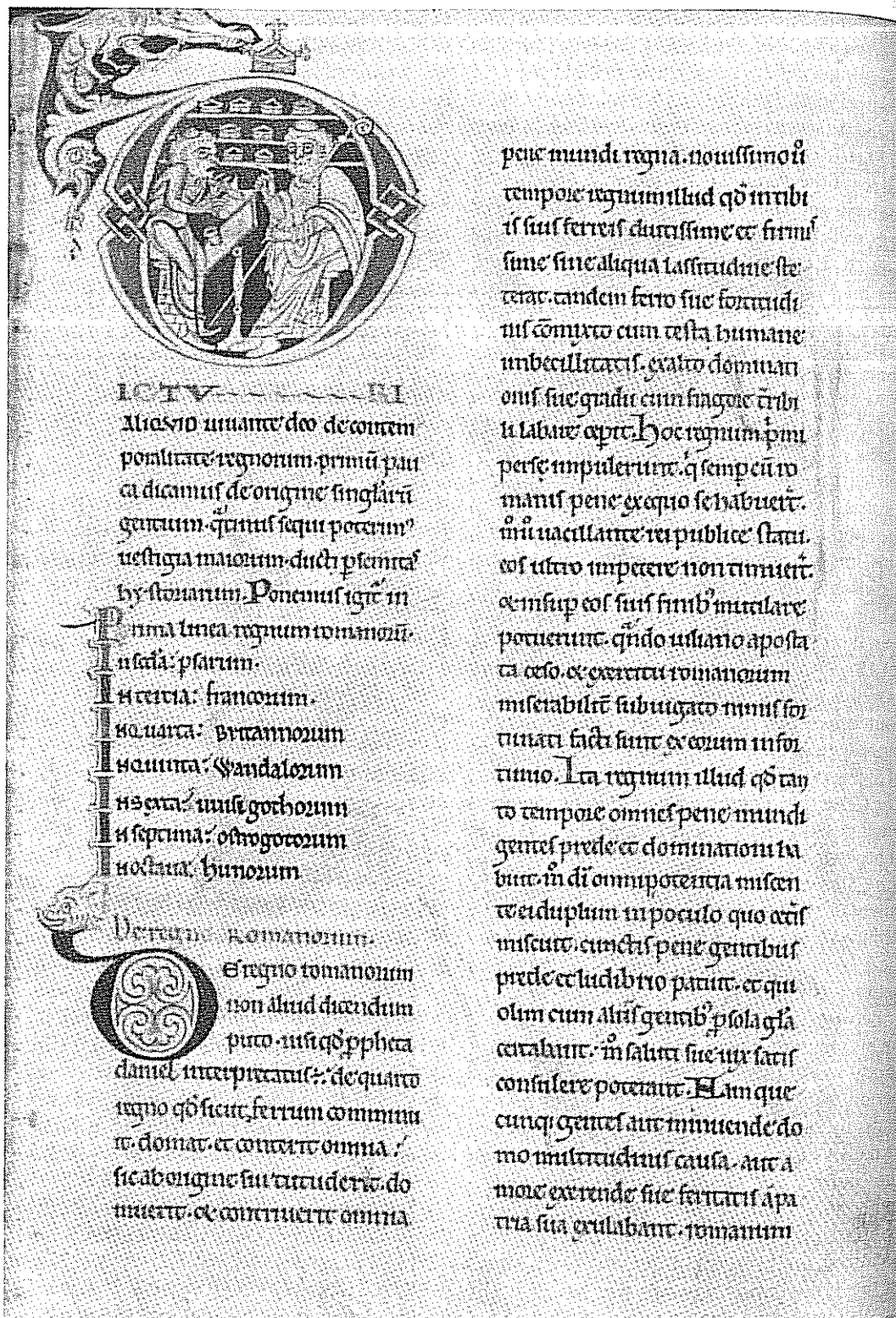


Fig. 62 Sigebert of Gembloux, *Chronica*. Initial D of Dicturi in the continuation of Sigebert's *Chronica* by Robert of Torigny, showing Sigebert dictating to a copyist. Avranches, Bibliothèque Municipale, ms. 159, fol. 70. Cliché Villes d'Avranches.

pene mundi regna. nouissimo uero tempore regnum illud quod in tribu is suis ferreis durissime et firmissime sine aliqua lassitudine steterat. tandem ferro sine fortitudine commixto cum testa humane imbecillitatis. ex alto dominum omni sui gradu cum singulis tribu u laborare cepit. Hoc regnum primi perse impulerunt. quod semper romanis pene ex quo se habuerit. inuacillante rei publice statu. eos ultra impetere non timuerit. et in super eos suis finibus intrare potuerunt. quando uisitato apostata celo. et exercitu romanorum miserabiliter subiugato nimis fortissimi facti sunt et eorum infortunio. Ita regnum illud quod tanto tempore omnes pene mundi gentes prede et dominationi habuit. in di omnipotentia misericordie et duplum in poculo quo acis miscuit. cum ceteris pene gentibus prede et ludibrio patitur. et qui olim cum aliis gentibus pro sola gloria certabant. in salute sue iuxta satis consistere poterant. Nam que cuncti gentes aut minuende domino multitudinis causa. aut a morte extendende sue fertatis a partia sua exulabant. romanum

in his metrical *Commentarium in Ecclesiasten*, written after 1100 (Brussels, KBR, 5546, fol. 97^r, 5547–50, fol. 93 and 5463–67, fol. 1 and 59).

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JEROEN DEPLOIGE

Sigoli, Simone

later 14th century. Italy. Author of *Viaggio al Monte Sinai* (Journey to Mount Sinai). Sigoli was born into an old Florentine family. He and Leonardo → Frescobaldi belonged to a group of thirteen pilgrims who visited the Holy Land in 1384. Their "circuit of Jerusalem" was accompanied by Franciscan friars. After their return to Florence, both Sigoli and Frescobaldi wrote accounts of their journey, valuable because they gave detailed accounts of their expenses and discussed other practical details of daily life. The Crusca Academy, which had been founded in 1583 to preserve the purity of the Italian language, was responsible for publishing *Viaggio al Monte Sinai* in 1829, following manuscript Florence, BNC, Magliabechiano XIII 73. Sigoli's work is also preserved in Florence, Biblioteca Riccardiana, 1998.

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E. RANDOLPH DANIEL

Silvestros Syropoulos

ca 1400–after 1464. Byzantium. A high-ranking ecclesiastical official in Constantinople—Grand Ecclesiarch at the church of Hagia Sophia and *dikaiophylax* of the patriarchate of Constantinople—he participated in the large Byzantine delegation to the Council of Ferrara-Florence (1438–39), which was convened to reunite the eastern and western churches. His account of the council is recorded in the *Ἀπομνημονεύματα* (*Memoirs*), which according to LAURENT, the most recent editor, was written between 1443 and 1445, several years after the delegation's return to Constantinople, and was revised somewhat later between 1453 and 1461. Silvestros has been tentatively identified with Sophronios I, patriarch of Constantinople (1463–64). He is also well known as a copier of Greek manuscripts.

The *Memoirs* covers the entire Byzantine involvement with the council. Beginning with the initial reception of western envoys from Pope Eugenius IV and the rival Council of Basel, Silvestros narrates in a rather simple Greek idiom the delegation's journey to and from Italy, the activities of the council, and the rejection of the declaration of reunion in Constantinople. His account provides important chronological details, as well as a first-hand description of the private conferences and internal disagreements within the Byzantine delegation. Further vignettes emphasize his Byzantine perspective: he includes the reaction of the delegation on seeing relics and icons in Venice taken from Constantinople during the Fourth Crusade. Silvestros writes from an anti-unionist perspective and endeavors to show how his initial agreement to the reunion was forced.

Most extant manuscripts are copies of the revised and edited second version. The first version is represented by the oldest extant manuscripts, Paris, BnF, gr. 427, copied only a few years after the *Memoirs'* composition (the base of the 1971 edition). The 17th century saw the *editio princeps* by Robert Creyghton entitled *Vera historia unionis non verae inter Graecos et Latinos* (The Hague, 1660).

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MATTHEW R. LOOTENS

Simeonov Chronicle

late 15th century. Russia. → Muscovite annalistic compilation in Church Slavonic (Russian recension). The first part of the chronicle (entries for 1177–1412) is a Tver recension of the → *Trinity chronicle* lost in the fire of 1812. It was used by MICHAEL D. PRISELKOV (1956) as a principal source for his reconstruction of the *Trinity Chronicle*. The second part (1410–93, entries for 1410–12 being duplicated) is a compilation of at least two Moscow chronicles of the late 15th century. The manuscript from the 1540s reflects a recension of the chronicle made in the scriptorium of Metropolitan Daniel in the 1520s when it was used as a source for the → *Nikon Chronicle*. The *Simeonov Chronicle* survives in two manuscripts: a fragment, ca 1500, Moscow, Российский Государственный Архив Древних Актов, Ф. 196, № 289, and a complete manuscript from the 1540s, St. Petersburg, Библиотека Российской Академии наук, 16.8.25.

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TIMOFEI VALENTINOVICH GUIMON

Simon of Kéza

13th century. Hungary. Royal historian, court clerk and notary of King Ladislav (László) IV (1272–90). Author of a Latin *Gesta Hungarorum* written 1282–5. This chronicle is in four parts: Hunnish prehistory, Hungarian history, remarks about the immigrant noble kindreds, and the social layers of society. He describes Ladislav as the most Christian ruler, a Christian personification

of Attila, although the king became an adherent of pagan customs, nicknamed in Hungary as "the Cuman". Using references to Roman law, the author tried to depict Hungary as a *Rechtsstaat* even in Hunnish times, and who lived *Romano more* (by Roman customs).

Simon's *Gesta* drew on → Jordanes, → Paul the Deacon, → Isidore, → Gottfried of Viterbo and the legends of Alexander the Great. It introduced the concept of the *natio* into the Hungarian narrative literature. Even though as a source on Hungarian prehistory it is totally unreliable, he followed the events up to the 1280s. Some elements of the Hunnish story used by Simon were known earlier, but the rounded story, incorporating the knowledge of Roman ruins as well as local and literary traditions (*Nibelungenlied* etc.) which he had encountered on his travels, was certainly his own personal achievement. It is the first complete medieval formulation of the Hunnish-Hungarian identity, which is apparently the reason for its success. Some of its singular elements also make it unique among the Attila literature of medieval Europe.

The most important passages of Simon's work were adopted by the → *Chronici Hungarici compositio saeculi XIV* (or *National chronicle*), survived in the → *Chronicon pictum* and were then inserted into the *Hungarian chronicle* of János → Thuróczy, which was printed twice in the late 15th-century. Copies reached Italy soon after it was written, probably for propagandistic purposes, as → Paulinus of Venice's chronicle testifies. Simon's knowledge of Italian, and his familiarity with Italy was a great advantage.

The sole medieval manuscript disappeared after the first edition by A. Horányi in Vienna in 1781. Its dedication is preserved in the Sambucus manuscript (Budapest, OSzK, clm 406), initially copied ca 1500. There are also some 18th-century manuscript copies.

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LÁSZLÓ VESZPRÉMY

Simone [di Bindo] della Tosa

ca 1300–24th October 1380. Italy. A member of one of the most renowned noble families of Florence. From 1324, he held many different military and civil functions. In 1328, he participated in an embassy at the papal legacy in Bologna and the following year in Volterra to conclude a peace treaty with Pisa. In 1330, he was in command of the fortress of Carmignano. In 1331, he was a recruiting officer and, in 1337, with the rank of captain, he took part in the war against Mastino della Scala. In 1343, he was appointed *podestà* of Poggibonsi. In 1370, he separated from his lineage, declaring himself *popolano*, allowing his descendants to accede to the highest responsibilities in the State.

It is difficult to establish exactly when Simone started writing, probably around 1320–40. His *Annali* are a hybrid town and family chronicle covering the period 1115–1346; this is preceded by a list of consuls for 1196–1278. In the first part (1115–1280) he is inspired by the → *Gesta Florentinorum*, then he shares his historical information with other chronicles, notably that of Giovanni → Villani, until 1343. After this date, the annals contain only family events: births, weddings, deaths, the purchase of properties. The work survives in Florence, BNC, II. IV.323.

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COLETTE GROS

Simonetta, Cicco

ca 1410–1480. Italy. Chancellor, humanist and diarist. Born in Calabria, he was a loyal follower of *condottiere* Francesco Sforza. When Sforza became Duke of Milan in 1450, he picked Simonetta to organize and lead his Chancery. Cicco mostly took up government responsibilities, managing the complexities of 15th-century diplomacy, which earned him the appreciation of none other than Niccolò → Machiavelli, who in the *Florentine Histories* praised him for his "most excellent prudence and experience". However, he was also a patron of humanists like Francesco → Filelfo, Lodrisio → Crivelli and Antonio Cornazzano.

He supported his brother → Giovanni, the author of the *Commentarii de rebus gestis Francisci Sfortiae*; and he was an author in his own right of countless dispatches and official documents, as well as of detailed *Diaries* that covered the years 1473–79, chronicling the Milanese courtly life and recording the main Italian political events. After the assassination of Duke Galeazzo Maria Sforza (1476), Simonetta became the all-powerful regent of the Duchy and was the only ally of Lorenzo de' Medici during the Pazzi War. Once Cicco fell out of power, he was put on trial and the section of the *Diaries* that dealt with the plots of the Sforza brothers (1477–78) was removed and destroyed. A copy of the *Diaries* is preserved in the Archivio di Stato of Milan, except for the *Regule ad extrahendum litteras zifratas sine exemplo*, now in Paris, BnF, It. 1595, cc. 441' ff.

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MARCELLO SIMONETTA

Simonetta, Giovanni

ca 1415–92. Italy. Chancellor, humanist and historian. Born in Calabria, he was a close collaborator of his brother Cicco → Simonetta in the Sforza state chancery. Giovanni was a ducal secretary with important government responsibilities. He is more known as a historian and author of the impressive, albeit apologetic *Commentarii de rebus gestis Francisci Sfortiae* (*Commentaries of the deeds of Francesco Sforza*). This long biography drew from many sources, both humanistic (→ Biondo, → Crivelli, Pier Candido Decembrio, Campano, Filelfo) and diplomatic (Giovanni had unlimited access to the chancery papers). The work is written in an original style, elegant but very matter-of-fact. It was completed during Galeazzo Maria Sforza's reign, but it was seized and published under Ludovico il Moro, who had personally overseen to the fall and execution of Cicco and to Giovanni's imprison-

ment after September 1479. When Ludovico was sure that his grip on the duchy of Milan was firm enough, he freed Giovanni but never trusted him back into his services. Giovanni was also asked to compile a *Compendio de la historia sforzesca* (*Compendium of the history of the Sforzas*) in Italian, in which he recounted the main events of his biography, also in response to criticism from → Piccolomini's heir, cardinal Francesco Todeschini Piccolomini, who was unhappy of the treatment reserved to his late pontifical uncle in the *Commentarii*. Simonetta was also caught in a polemic with Enea Crivelli, historian Lodrisio → Crivelli's son, who claimed that Simonetta had plagiarized his father's unfinished work on Francesco Sforza. An epitaph to Simonetta can be seen in the cloister of Santa Maria delle Grazie, Milan [Fig. 63].

Simonetta's historical work has been considered in many ways an inspiration to → Machiavelli's groundbreaking approach: the Florentine Secretary had a comparable institutional post and a similar mentality. In the *Commentarii* the concept of *virtus* of the pragmatic condottiere (which Machiavelli explicitly referred to Francesco Sforza in the famous chapter 7 of his *Prince*) is widely illustrated and enhanced.

The *Compendium* is preserved in Milan, Biblioteca Trivulziana, cod. 1327, the *Commentarii* in Florence, Biblioteca Riccardiana, E.R. 428. The slightly abridged Italian translation of the *Commentarii* by Cristoforo Landino was edited by Francesco Dal Pozzo known as "Il Poetone" and published in Florence in 1490.

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MARCELLO SIMONETTA

Sisterbooks

Sisterbooks are biographical collections of visions and revelations experienced by female members of a spiritual community.



Fig. 63 Epitaph of Giovanni Simonetta in the cloister of Santa Maria delle Grazie, Milan. Photograph by Giovanni Dall'Orto, March 6, 2008.

On the narrow definition of the term, all works of this genre derive from the Dominican province of Teutonia (Adelhausen: → Anna von Munzingen; Diessenhofen; Engeltal: Christine → Ebner; Gotteszell; Kirchberg; Oetenbach; Töss: Elsbeth Stagl; Unterlinden: → Katherina von Gebersweiler; Weiler) and were written during the 14th century in Germany. Typically these are vernacular works, but Katharina von Gebersweiler's *Vitae sororum* was originally written in Latin and later translated to German, as, in all likelihood, was Anna von Munzingen's *Chronica*. Despite their narrow, local focus the evidence of the surviving manuscripts testifies that these collections were distributed widely both within and outwith the Dominican order. LEWIS (286ff) offers reproductions of the older editions on microfiche and a list of all extant manuscripts.

However, similar writings also occurred in sister communities of the *devotio moderna* in the late 15th century (1470ff). WINSTON-ALLEN has pointed on the many similarities between these two groups of female religious writings. One distinctive characteristic is the anonymity of the *Devote* compared to what BÜRKLE has called the "discovery of authorship" in the earlier Dominican sisterbooks. The later 15th-century works are sometimes referred to as "books of sisters" (cf. SCHEEPSMA; WINSTON-ALLEN) in English to distinguish from the earlier "sisterbooks", though there is no such terminological distinction in German and Dutch (*Schwesternbücher*, *Zusterboeken*; BÜRKLE and others also use the term *Nonnenbücher* for the Dominican works). In contrast to the earlier Dominican writings, most of the *devotio moderna* collections survive in only a single manuscript and hence are assumed to have circulated only within the author's own community (list of manuscripts provided by SCHEEPSMA). Sisterbooks and books of sisters closely resemble each other in both form and content; they provided "implicit and explicit road maps which others could and should follow in order to attain a more perfected state on earth" (GARBER, p.66). Though long on the margins of research on female mysticism, both have recently received increasing attention in medieval studies.

Although some of these works, like that of Anna von Munzingen, bear the title *Chronica*, the generic relationship to the chronicle is not yet settled. While some rate the sisterbooks and books of sisters as important contributions to late medieval historiography, pointing to the narrative element

and chronological arrangement of ostensibly actual occurrences, others maintain that they lack a wider historical perspective. If they are historical writing, they represent an independent historical genre as a "combination and synergetic increase of the generic functions of hagiography, spiritual exercises, memorial, and monastic historiography" (BOLLMANN/STAUBACH, cited CLASSEN, p. 266). The integration of monastic foundation histories is a key argument for the close connection of the genre to convent chronicles. References to events outside of the narrow scope of the respective convent are sparse but do exist. Although there is no intention to cover even the major events of their time, sisterbooks frequently place miracles and revelations in historical surroundings by linking them to contemporary events or persons, like the interdict in Anna von Munzingen's Adelhausen sisterbook, references to emperor Friedrich II in Anna and in Christine Eber, or the mentioning of local battles by Elsbeth Stagl and in the anonymous Weiler sisterbook. The devout books of sisters show a scope even more narrow, usually not noticing anything outside the convent's walls. Yet, they too go beyond mere hagiographic writings in combining sisters' lives with the lives of one or more of their rectors to a characteristic type of convent chronicle. Comparative research on the specific affinity between books of sisters and sisterbooks remains a desideratum. However, it is striking that most manuscripts of the Dominican works date from the 15th century and circulated in recently reformed convents.

See also → Women chroniclers and chronicles for women.

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HIRAM KÜMPER

Six Ages of the World

The *sex aetates mundi* or six ages of the world are a system of periodization by which medieval thinkers attempted to impose a pattern on history. The Christian view of history is essentially linear, running from the Creation to the end-times, and takes its fundamental shape from the theology of salvation history; that is, human history is a story of fall and redemption in which the progress of God's plan is the driving force which moves human events forward. Indeed, in the Divine Economy of History, nothing occurs which does not serve to move God's purpose forward. In the big picture, history is one simple story. However when the historian seeks to allocate the events of millennia to their place in this teleological sequence, it is helpful to have a more detailed historiographical structure to divide the line of history into comprehensible sections.

The idea that history divides into *aetates* (singular: *aetas*, age) is usually taken to have begun with → Augustine, though it draws on the scheme of four ages of Roman history found in the pre-Christian writer Florus, in part it is modelled in the first chapter of the Gospel of Matthew, and in rudimentary form it is found in → Hippolytus of Rome and others. In his *De catechizandis rudibus* (On the Catechising of the Unlearned), Augustine devotes a chapter to the division of history, stating that there have been five ages, and we now live in the sixth: *Peractis ergo quinque aetatibus saeculi, quarum prima est ab initio generis humani, id est, ab Adam, qui primus homo factus est, usque ad Noe, qui fecit arcam in diluivio...* (Five ages of

the world, then, having been now completed, the first of which is from the beginning of the human race, that is, from Adam, who was made as the first man, to Noah, who constructed the ark at the time of the flood). The scheme as Augustine laid it out, had the following divisions:

aetas I	from Adam to Noah
aetas II	from Noah to Abraham
aetas III	from Abraham to David
aetas IV	from David to the Babylonian captivity
aetas V	from the Babylonian captivity to Christ
aetas VI	from Christ

The sixth age presumably continues to the Second Coming, though Augustine does not specify this in the passage. Instead he gives a very interesting interpretation of the purpose of the sixth age, the age of Grace: *ut hac sexta aetate mens humana renovetur ad imaginem Dei, sicut sexta die homo factus est ad imaginem Dei* (in order that in this sixth age the human mind might be renewed after the image of God, even as on the sixth day man was made after the image of God). Though he only hints at it here, and leaves others to work out the scheme in detail, Augustine has clearly conceived the six ages to be parallel to the six days of creation in the first chapter of the Bible. Later writers elaborated on the thematic links between the days and the ages.

In chronicles, particularly in → world chronicles, the six ages are frequently cited, both as a theory of history expounded perhaps in a prologue, and as a structuring principle to give a shape to the text. Around the beginning of the sixth century, → Fulgentius played tentatively with the idea of the ages in his *De aetatibus mundi et hominis*, though not as prominently as the title of his work might suggest. It was not until the early seventh century that → Isidore of Seville became the first to use it as a guiding motif for a world chronicle, followed by → Fredegar. In this they provided a model which would be echoed by → Bede and followed by world chroniclers until the Renaissance. The twelfth-century → Honorius Augustodunensis used it in his *Imago mundi*, which was followed by many of the vernacular world chroniclers of the later Middle Ages, and → Vincent of Beauvais also inspired many less well-known works. The major world chronicles often use the ages almost like chapter divisions. Typically a → rubric interrupting the text may mark the beginning of a new

age, or (but rarely) even an → acrostic may serve this purpose. Illustrated or diagrammatic chronicles may include visual representations of the six ages. Examples can be found in → Peter of Poitiers or → Lambert of St. Omer.

Many chronicles are structured on this principle. One late-fifteenth-century Scottish chronicle which is built on the pattern is the → *Sex Werkdays and Agis*, which already shows in its title the relationship between the days of creation and the age of the world, and which follows Old Testament history through the first five ages in a fairly conventional manner. However, the account of the sixth age is done rather differently, using typological connections between the five Old Testament ages and the period of Grace. Another work which has the ages in its title is the → *Sex Aetates Mundi*, a verse presentation of Old Testament history in Middle Irish.

The prologues to many works give a more reflective explanation of the shape of the work, and these often lay out the pattern of six ages systematically. However, sometimes it is simply assumed as basic knowledge. The prologue to the eleventh-century German → *Annolied* says of the Devil: *So vürter cir hellin die vünf werlt alle* (Thus he led all five worlds to hell) and the reader can be expected to know what this means.

Occasionally there can be odd variations in the distribution of the ages. The fifteenth-century Catalan world chronicle → *Flos mundi* uses the ages for its structure, but divides them as follows:

aetas I	from Adam to Noah
aetas II	the first kingdoms of the world
aetas III	the early population of Spain
aetas IV	from King David to King Zedekiah of Judea
aetas V	from Zedekiah to Caesar
aetas VI	from Jesus Christ to the 14th century

The focus on Spanish history which is thus created must reflect a deliberate strategy to incorporate the author's own agenda into the pattern. On the other hand, when the Middle High German → Rudolf von Ems begins the fourth *aetas* with Moses and the fifth with David, this is probably an error, since he expounded the scheme in its conventional form in his prologue.

The theory of the six ages could be embellished with three further ideas. First, since the six days of creation were followed by a seventh day on which God rested, the eternity after the Last Judgment

can be conceived of as the seventh age, or the eternal Sabbath. An early example of this is found in the ninth-century Welsh → *Historia Brittonum*. In thirteenth-century Italy, → Riccobaldo of Ferrara wrote a history entitled *De septem etatibus*, Hartmann → Schedel concludes his chronicle with an apocalyptic section entitled *Das sibend alter der werlt* [Fig. 64]. And the Scot → Andrew of Wyntoun was one who worked with seven ages to structure a seven-part book at the beginning of the fifteenth century.

Secondly, drawing on the New Testament remark that a day is as a thousand years to the Lord (2 Peter 3,8), some thinkers concluded that each age must have lasted a thousand years, a useful benchmark for working on chronology. This placed the Creation around 5000 BC and the Last Judgment around 1000 AD, a conception which was popular until the eleventh century dawned and the world had not in fact ended. Even before this, however, it had been under attack. → Claudius of Turin is an example of an early ninth-century historian who worked on chronology specifically within the framework of the *aetates* and demonstrated that the first five ages could not have lasted more than four thousand years. Both Augustine and Isidore resisted the idea of a predictable end to the sixth age. Isidore famously ended his explanation of the scheme with the words *Residuum sextae aetatis tempus Deo soli est cognitum* (the rest of the time of the sixth age is known to God alone).

And thirdly, another variation on the theme was to link the ages of the world to the six ages of human life (infancy, childhood, adolescence...), so that history could be seen as the story of the world growing old, inevitably a narrative of decline:

aetas I	<i>infantia</i>
aetas II	<i>pueritia</i>
aetas III	<i>adolescentia</i>
aetas IV	<i>iuventus</i>
aetas V	<i>gravitas</i>
aetas VI	<i>senectus</i>

This conception of the ages of man, which originates in Florus, was used by → Fulgentius in late antiquity, and in the later Middle Ages for example by Nicholas → Trevet and → Lorenzo de Monacis.

The neatness of this scheme gave it a near universality in historical thinking throughout the Middle Ages, and this despite the fact that it did



Fig. 64 Schedel's printed world chronicle. An apocalyptic image of the end of the world under the heading "seventh age"; the facing page has the passage *Von dem Anticrist*. Hartmann Schedel, *Chronica chronicarum*, 259^r. Taken from the facsimile *Hartmann Schedel, Weltchronik: Kolorierte Gesamtausgabe von 1493*, intr. and comm. S. Füssel (Augsburg 2001). Original in the Anna Amalia Bibliothek in Weimar (inc. 119).

not always sit comfortably with other observations. For example, → Jerome's scheme of four empires based on → Daniel's dream was also used to give a shape to history, but the divisions of the empires did not coincide with the divisions of the *aetates*. Or again, the division of history into the three spiritual dispensations so important for typology, but surprisingly seldom found in chronicles, namely the periods *ante legem* (before the law), *sub lege* (under the law) and *sub gratia* (under grace), required placing the two fundamental dividing points of history at Moses and Jesus; but Moses lived right in the middle of the third age. The failure of these different schemata to dovetail into a single scheme is obvious if we place them in parallel:

Dispensation	Aetas	Kingdom	
<i>Ante legem</i>	1. Adam		
	2. Noah		
	3. Abraham		
<i>Sub lege</i>	4. David		1. Babylon
	5. Exile		2. Medo-Persia
			3. Macedonia
<i>Sub gratia</i>	6. Christ	4. Rome	

However the interlocking of the schemes can be eased if, with Bede, we ignore both the Roman Republic and Julius Caesar, overlook the fact that even the Selucid continuation of the Macedonian Empire fell to Rome in 63 BC, and take the accession of Augustus as the beginning of Rome. Then the fourth empire is co-terminous with the sixth age.

It is interesting that the Fall of Rome, which has become one of the hinges of the historiographical triptych of post-Renaissance thinking (the three-fold division of ancient, medieval and modern worlds) is not an *aetas* division. Nevertheless, the six ages continued to find an echo among historians well into the modern period, and were known even outwith Christian circles. → Abraham bar Hiyya of Barcelona is a rare example of a Jewish chronicler who made use of this essentially Christian historiographical pattern, turning it propagandistically against a Christian world view.

Other works with a strong awareness of the six ages include the following random selection:

- 1370
9th century: → Ado of Vienne, → Claudius of Turin, → Frechulf of Lisieux
10th century: → Regino of Prüm
11th century: → Annales Quedlinburgenses, → Marianus Scotus
12th century: → Albert of Stade, → Annales Zwetlenses, → Frutolf von Michelsberg, → Hugh of St. Victor, → Otto of Freising
13th century: → *Christherre-Chronik*, → *General estoria*, → Jacob van Maerlant
14th century: Person → Gobelin, → Konrad of Halberstadt, Johannes → Naucerus, → *Ober-rheinische Chronik*, → Peter of Herentals, → Radulphus de Marham, Albert → Suho
15th century: → *Colmarer Chronik*, Giacomo Filippo → Foresti, Leonhard → Heff, → Paulus de Praga, Hartmann → Schedel, → Henry of Herford, → *Rudimentum Novitiorum*, Pablo de → Santa Maria, → *Short Chronicle of 1482*

See also → Daniel's dream; → *Translatio imperii*.

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GRAEME DUNPHY

Skoutariotes, Theodorus

[Anonymus Sathas, *Synopsis Sathas*]

13th century. Byzantium. A high Byzantine cleric and confidant of the Emperors Theodorus II Doucas Lascaris (1254–58) and Michael VIII Palaeologus (1259–82), and author of a universal chronicle in Greek prose. After Constantinople was recaptured in 1261, Skoutariotes was appointed counsellor (*dikaiophylax*) and economist (*tou sakelliou*) of the patriarchate. In the 1270s he became metropolitan of Cyzicus (now in the Turkish province Balikesir). During the negotiations of church unification between Latins and Greeks which were instigated by Michael VIII, Theodorus took part at the Council of Lyon (1274), where he spoke in favour of the union, which ultimately was not accepted by the Eastern population. In this matter he again travelled to Rome in a diplomatic mission in 1277. After Andronicus II (1282–1328) ascended the throne, all supporters of the church unification were

deposed. This will presumably be the reason why Skoutariotes' date of death is not recorded.

Apparently after his forced retirement, Theodorus compiled his *Σύνοψις χρονική* (*Chronicle*). The text begins with Creation and continues in chronological order until the recapture of Constantinople in 1261. The early history until 1081 receives only a cursory treatment, but the age of the Comnenian Emperors (1081–1204) as well as the Latin Empire of Constantinople (1204–61) and the Greek one of Nicaea are outlined much more extensively. His sources include → Ioannes Malalas, Michael → Psellos, Michael → Attaliates, → Niketas Choniates and Georgius → Akropolites. For the early time and even for the 11th century Skoutariotes makes some chronological mistakes, but his chronicle is valuable for much unique information about the problem of church unification and the relations to the neighbours of the Byzantine Empire. The text has been preserved in four manuscripts. Important are: Venice, BNM, cod. gr. 407, fol. 8^v–138^v (15th century) and Turin, BNU, cod. B V 13 (Pasini 189), fol. 102^v–574^v (15th–16th century).

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LARS MARTIN HOFFMANN

Skylitzes, Ioannes

ca 1045–after 1092. Byzantium. Having completed law school he made a successful career as a civil servant and having achieved the office of the *megas droungarios tes viglas* (a senior judicial position) under the reign of the second Comnenian emperor Alexios I he finally held the elevated rank of *kouropalates* (1092).

His major work is the *Synopsis Historion*, written in the 1070s, which contains, in continua-

tion of → Theophanes Confessor, the Byzantine history from the death of Nikephorus I in 811 to the deposition of Michael IV in 1057. It is a key source for the reign of Basileios II and his Balkan campaigns. Skylitzes drew his information from amongst others the chronicles of Ioseph → Genesios, → *Theophanes Continuatus*, → Leo the Deacon and Theodoros of Sebasteia. His source for the reign of Michael I is unknown. For the governments of Leon V to Michael III, he mainly used Genesios, and until Romanos Lekapenos he drew on the continuation of Theophanes. For the passage about Konstantin VII and Romanos II he used a lost source, for Nikephoros II Phokas and John Tzimiskes he probably employed Leon Diakonos' original. But he is never reliable as a copyist since he often deliberately manipulated and distorted his sources. Skylitzes' chronicle was very popular amongst Byzantine chroniclers. Particularly Georgios Kedrenos adopted it almost literally for his own text. There is a continuation of this work, known as *Skylitzes Continuatus* covering 1057–79, possibly also written by Skylitzes.

There are nine extant manuscripts, from the 13th to the 15th centuries, but when the manuscripts of → Kedrenos' *Chronographia* are taken into consideration the number of witnesses rises considerably. Amongst the manuscripts is the famous *Codex Graecus Matritensis Ioannis Skylitzes*, or *Skyllitzes Matritensis*, produced in Sicily in the 12th century, and now Madrid, Biblioteca Nacional de España, Graecus vitr. 26–2. It is the only surviving illustrated manuscript of a Byzantine chronicle and includes 574 miniatures. It remains unclear whether these are reproductions of Byzantine samples or whether the illustrations are original to the Italian copy.

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STEFAN ALBRECHT

Slavia orthodoxa

In Roman times and in the early Middle Ages the Slavs remained largely outside the scope of

recorded history since they inhabited the fringes of Europe as it was conceived of at that time. With their migration towards the West and the South from the sixth century onwards, this changed. The Slavs became a force to be reckoned with, especially for the emerging Holy Roman Empire and for Byzantium, and on a different level also for Rome. In order to cope with this new situation the interested parties tried to influence the Slavs by diplomatic/military and religious/missionary means. The latter approach was to have far-reaching consequences for the development of the (Central) Eastern and Southeastern areas of Europe where the Slavs settled.

The missionary activity that is best documented is the Byzantine embassy of the brothers Constantine-Cyril and Methodius to Great Moravia in 862-869 (885). Taking place in the sphere of influence claimed by Rome, the Byzantine embassy steered a middle course using neither the Greek nor the Latin language or alphabet, but Slavonic as the church language, written in the newly devised Glagolitic alphabet. The mission was successful and spread to other Slavs outside Great Moravia, thus creating a cultural commonwealth that might be referred to as the *Slavia cyrillo-methodiana*.

Upon the death of the brothers (Constantine-Cyril died in 869 in Rome, Methodius in 885 in Great Moravia) the original concept faltered and the Slavs eventually aligned either with the Western (Roman) or the Eastern (Byzantine) church, leading thus to a division between *Slavia romana* (also known to a lesser extent as *Slavia latina, occidentalis, catholica*) and *Slavia orthodoxa* (or *Slavia byzantina, graeca, orientalis*), the terminology going back to R. ПССНЮ. Only in Croatia, especially in Dalmatia, did the Cyrillo-Methodian tradition survive in the Western sphere of influence; the claim that the Glagolitic alphabet had been created by St. Jerome, though obviously unhistorical, was perhaps decisive for this survival. Two attempts to revive the Glagolitic tradition in eleventh and fourteenth century Bohemia, the latter by emperor Charles IV, failed. Here, as elsewhere in the sphere of influence of the Roman church, Slavonic was given up in favour of Latin. The situation was different in the rest of the *Slavia*. Here, too, the middle course steered by the Cyrillo-Methodian mission, did not survive unchanged, but much more of the original design was retained.

The first steps towards the emergence of what would later become the *Slavia orthodoxa* were taken in Bulgaria, where a compromise between the Cyrillo-Methodian tradition and the dominant Byzantine cultural and religious influence was sought and eventually found: Slavonic was retained, but the Glagolitic alphabet was challenged by Cyrillic, graphically and structurally closer to the uncial Greek alphabet. By the end of the eleventh century the Glagolitic alphabet had essentially succumbed to Cyrillic. The written heritage reached the *Slavia orthodoxa* almost exclusively in translations from Greek, and in the schism between East and West (traditionally dated to 1054, but becoming effective for the Slavs only gradually) the *Slavia orthodoxa* sided with the East. The *Slavia orthodoxa* comprised parts of the Southern Slavs (in addition to the area controlled by Bulgaria also the sphere of influence of the emerging Serbian state) and spread to the Eastern Slavs as a result of the Christianisation of the Kievan Rus' (according to the chronicles taking place in 988). In the course of time the centre of gravity in the *Slavia orthodoxa* shifted several times due to political developments: from Bulgaria in the 10th century to the Kievan Rus', back to Serbia and Bulgaria in the thirteenth and fourteenth centuries (up to the Ottoman conquest), then reverting back to the Eastern Slavs, with Moscow finally becoming not only the protector of all the orthodox Slavs, but also claiming its position as the Third Rome after the fall of Constantinople. Largely undeterred by these changes, the *Slavia orthodoxa* developed a stable tradition on Mount Athos where it remained in permanent contact with the rest of the orthodox world and participated in the spiritual movements emanating from there (e.g. Hesychasm).

The *Slavia orthodoxa* differed from the *Slavia romana* mainly in the following: 1. It was at first a part of the patriarchate of Constantinople, eventually attaining autocephaly (Bulgarian, Serbian, Russian patriarchates) and it was not subject to the jurisdiction of the Roman church; 2. It was culturally geared towards the Greek and not the Latin tradition; 3. It used the Cyrillic and not the Latin alphabet; 4. It used Church Slavonic and not Latin as the church and administrative language. Church Slavonic developed regional varieties in the course of time (traditionally referred to as Bulgarian, Serbian, Russian Church Slavonic), but this did not impede the exchange of trans-

lations, texts and manuscripts within the *Slavia orthodoxa*. There was a tacit feeling of linguistic unity among the orthodox Slavs, and there were even attempts at (re)unification of the different varieties, especially in the fourteenth century.

These particularities of the *Slavia orthodoxa* had a profound influence on the historiography that developed there. For general history it depended almost exclusively on the Byzantine tradition, where there was a rich array of chronicles and where, in addition to this, the historical books of the Bible were considered to be part of historiography. These Biblical books were translated in Cyrillo-Methodian times, and they were soon complemented by Slavonic versions of historical works *sensu stricto*, either completely or only in excerpts. Thus well-known Byzantine chronicles were available, notably → Ioannes Malalas, → Georgios monachos (Hamartolos), → Georgios Synkellos, Ioannes → Zonaras, Konstantinos → Manasses and → Symeon magistros & logothete. General history therefore reached the *Slavia orthodoxa* with a Byzantine bias, and Western historiography remained virtually unknown right up to the end of the Middle Ages.

In addition to this common Byzantine core, regional traditions developed in the historiography of the *Slavia orthodoxa*, and they constitute the autochthonous part of it. This autochthonous development is least attested for Bulgaria. Here works with Bulgarian historical content are not very numerous, and they did not lead to a continuous tradition. Most were short and usually not treated as separate works in their own right, but they are transmitted as additions to translated Byzantine sources or they are incorporated into larger compilations. Thus the name-list of the proto-Bulgarian rulers (→ *Imennik na bălgarskite chănovе*) is inserted in the manuscript after the Second Book of Kings (4 Reges; see → Bible) and before the Chronicle of Georgios monachos. Similarly the → *Bulgarian Apocryphal Chronicle* and the → *Bulgarian Anonymous Chronicle* are incorporated into miscellanies. The longer texts are largely based on universal chronicles, but considerably enriched by Bulgarian material; examples are the → *Bulgarian chronograph* or the → *Bulgarian Short Chronicle* (appended to the Chronicle of Manasses in one manuscript and incorporated into a compilation in another). The lack of continuity in historiography is, of course, to be attributed to the fact that the first Bulgarian state succumbed to Byzantium in 1018 and

Bulgarian statehood was only re-established in the thirteenth century. A century later the Ottoman conquest again put an end to this renewed tradition.

Serbian historiography is more homogeneous. Its main function was to serve the ruling dynasty of the Nemanjids, providing *vitae* for both political and ecclesiastical rulers as well as genealogies linking them eventually with antiquity, like the → *Lives of Serbian Kings and Archbishops*. This tradition was discontinued as a result of the Ottoman conquest at the end of the Middle Ages.

Most important is the autochthonous historiography of the Eastern Slavs. It must have started very early in the Rus' but the earliest stages are only preserved indirectly in later compilations. The oldest tradition goes back to Kiev where various sources, some of them legendary, were compiled to situate the history of Kievan Rus' in the framework of Christian and Byzantine history. This common core of all later developments is represented in the → *Povest' vremennykh lét*. In tune with the growing disintegration of the Rus', local or regional traditions developed, drawing from the common core, adapting it to particular interests, compiling from a variety of other sources and bringing history up to date. The relationship between these traditions and especially the interpretation of the biases is disputed in many cases, not least because the manuscript tradition is highly idiosyncratic. The most significant and at the same time most independent of these local or regional branches is represented by Novgorodian chronicle writing (cf. → *Novgorodian First Chronicle* and → *Novgorodian Chronicles of the Fifteenth Century*), differing from the old tradition both in content and style. Other important local traditions developed in Kiev, Galicia and Volhynia (→ *Hypatian Chronicle*, which includes the → *Galician-Volhynian Chronicle*), North-Eastern or Suzdal' Rus' (→ *Laurentian Chronicle*, → *Radziwiłł Chronicle*) Pskov (the → *Pskov Chronicles*) and Rostov (→ *Academy Chronicle*, → *Typographical Chronicle*), regional varieties in the North (→ *Ustjug Chronicle*, → *Rogožskij Chronicle*, → *Tver' Chronicle*) and in the orthodox part of Lithuania (→ *Belarusian-Lithuanian Chronicles*).

Most of these texts described, in an annalistic framework, the history of the Rus' from the ninth century up to the time when the chronicler worked. As a result of the centralising activities of the Muscovite princes in the fifteenth and

sixteenth centuries the highly heterogeneous traditions eventually converged again, with local or regional "patriotism" stepping back (or rather being cut back) in favour of a Muscovite point of view (cf. the two → *St. Sophia Chronicles*, → *Resurrection Chronicle*, → *Simeonov Chronicle*, → *Muscovite Chronicle Compilations*). In the sixteenth century this development eventually led to a unified historical account stressing the continuity of "Russian" history and of the ruling dynasty of the Rjurikids from its beginnings (and linking them to antiquity) to the then present.

In addition to the translated texts and the autochthonous chronicles, several other genres of historiography emerged in the *Slavia orthodoxa* and especially in the Rus', often combining the two traditions: compilations based on the Bible and the Byzantine chronicles (chronographs, or compendia), lists of secular and ecclesiastical rulers and annals in Easter-tables. Thus the *Slavia orthodoxa* is quite distinct from the *Slavia romana* in the area of historiography. On the one hand it was deeply indebted to Byzantine historiography, and on the other it developed regional traditions that were largely independent.

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ROLAND MARTI

Slecht, Reinbold

fl. 14th–15th century. Germany. Born to a branch of the well-known Vener family in Gmünd, Slecht made a considerable career as a cleric in Strasbourg. At least from 1378 on he held several benefices and ecclesiastical offices there. According to both the *Anniversarium* of the church of Jung St. Peter's and his own grave stone, he died on 1st September 1430.

Slecht wrote a Latin continuation of the → *Flores temporum* for 1290–1422, with further historical notes presumably by another hand for 1431–44. Although it is impossible to identify which manuscript of the *Flores* he based his work on, it must have been a text that originally ranged until the year 1290 because he explicitly claims to take up where the older text breaks off. According to his preface, he started writing on 4th February 1413. His initial plan, as laid out in these opening paragraphs, was to write four chapters, the first two continuing the lines of Emperors (Rudolph I to Sigmund) and Popes (from the Great Schism to the Council of Pisa) respectively, a third chapter on war, natural phenomena, towns, gentry and ecclesiastical history, and lastly a chapter devoted to Swabian history. These four chapters are arranged in strict chronological order. They are followed by more fragmented historical notes. Slecht also mentions an index to his chronicle, which has not been preserved.

Slecht's sources are hard to identify except for his obvious use of the *Annales Stuttgartienses* and Jakob → Twinger von Königshofen but many parallels can be drawn to other contemporary chroniclers from the Upper Rhine region. His text survives in a single manuscript from the second half of the 15th century, Basel, UB, cod. E II 72, 57^v–75^v.

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HIRAM KÜMPER

Smbat Sparapet (Smbat the Constable)

1208–76. Cilicia (South Eastern Asia Minor). Brother of the Cilician Armenian king Het'um I and author of a historical chronicle to 1274. Smbat Sparapet was related to both the Rubenid and Het'umid royal families, and upon his brother's

accession to the throne was made *sparapet* ("commander" or "high constable") of the Cilician Armenian army. In this role, he engaged both in warfare and in diplomacy with the Tatar and Mongol powers, most notably paying two visits to the Mongol capital Qara Qorum to negotiate a peace treaty; the latter journey, undertaken with his brother the king, was recorded by → Kirakos Ganjakec'i. Smbat was thus an important military and political figure, and although not a scholar as such, he is responsible not only for the *Taregirk'* (Annals) but also for the translation into Armenian of the *Assizes of Antioch* and the compilation of a law code.

The *Taregirk'* covers the years 951–1331; the portion after 1274 is the work of anonymous continuators. Smbat uses the *Chronicle* of → Matt'ēos Urhayec'i (Matthew of Edessa) as his main source for history up to 1129, although he does not retain Matthew's prophetic view of history. For the years between 1130 and 1162, Smbat does not seem to rely solely on Urhayec'i's continuator Grigor, although there is some overlap of information. For the period of his own lifetime, Smbat writes from his own experience; his central position within the Cilician royal court renders him an indispensable source for the history of the period.

The earliest surviving manuscript, Venice, Biblioteca Mechitarista di San Lazzaro, ms. 1308, was copied sometime between 1280 and 1315. This manuscript is missing the first few pages of the text of the *Taregirk'*, which are preserved only in later copies held in Venice, Paris (BnF), Jerusalem (Ναός του αγίου Ιακώβου), and Yerevan (Maštoc' Matenadaran).

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TARA L. ANDREWS

Snavel, Albertus

d. 1426. Low Countries. Son of a patrician family of Zwolle, alderman (1390), treasurer (1400) and finally mayor (1418) of Zwolle. Author of a *Chronica* in Latin and Middle Dutch verse, writ-

ten in or shortly after 1421. The surviving, probably incomplete text comprises several dozen chronograms of one to six leonic verses, which are terse and sometimes rather cryptic. Mainly concerned with events in the north-eastern part of the Low Countries, it contains the first mention of the great fire of Zwolle in 1324, and is important for its records of the Black Death and the persecutions of the Jews in Zwolle in 1349. The manuscripts cannot be traced.

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RENÉE NIP

Sneker kroniekje

1464–76. Low Countries. Probably written in the Windesheim monastery of Thabor near Sneek (Frisia) This short annalistic chronicle of about seven pages in Dutch treats mainly Frisian history from the year 781 (traditionally the year of the Frisians' conversion to Christianity) until 1464. For events from the 15th century onwards, and certainly from the 1450s, the narrative becomes more detailed and focussed on feuding in Frisian society. The *Sneker kroniekje* is held to be an adaptation of the → *Vriesche Aenteyckeninge*. It was a source for the 16th-century Thaborite chroniclers. It is transmitted in a single copy dating from 1476: Leiden, UB, BPL 76c.

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JUSTINE SMITHUIS

Snorri Sturluson

1179–1241. Iceland. One of the most powerful Icelandic magnates and an active participant in the internal struggles in Iceland from the 1220s

onwards, partly in alliance with and partly in opposition to the King of Norway. Author of several skaldic poems, a handbook on Old Norse mythology and poetry, usually referred to as the *Younger Edda*, possibly of the saga of the Icelandic chieftain Egill Skalla-Grimsson and, in all probability of the *Óláfs saga Helga* (the Saga of St Óláfr) and *Heimskringla* (The Circle of the World—named after the incipit), into which the *Óláfs saga* was included with some small revisions.

Heimskringla is the most famous of the Old Norse kings' sagas and one of the major works of medieval historiography. It deals with the Norwegian dynasty from its alleged founder, the pagan god Óðinn, who is represented as a human being, to 1177. The work exists in a large number of manuscripts, mostly incomplete, which shows its popularity in the Middle Ages. The oldest from before 1270, was lost in 1728, but several good 17th-century transcripts of it form the basis of modern editions. *Heimskringla* is one of last of the kings' sagas and includes material from most earlier ones, including → *Ágrip af Noregs Konunga Sogum*, → *Morkinskinna* and possibly → *Fagrskinna*, and the lost works of → Ari and → Sæmundr Sigfússon, as well as a large number of skaldic stanzas, quoted as evidence as well as literary embellishment.

During most of the 19th century, *Heimskringla* was the historians' main source for early Norwegian history, but it was subjected to severe criticism from the early 20th century onwards. A certain rehabilitation has occurred in recent years, including a greater interest in the work as a source for norms, attitudes and political culture in the 13th century, but the debate continues. By contrast, the work has received almost universal praise as a work of literature and historical interpretation. It contains a large number of colourful and dramatic episodes, many of which occur in almost identical form in earlier texts. As far as we can see from the extant texts, Snorri's original contribution largely consisted in organising longer narrative passages and eliminating inconsistencies, improbabilities and what he regarded as irrelevant detail in earlier accounts. In this way, *Heimskringla* provides excellent analyses of motives and political manoeuvring through speeches, dialogues and the organisation of the narrative, but only rarely through explicit comments.

The individual sagas—normally one for each king—vary considerably in length and detail. The

saga of St Óláfr (reigned 1015–30) is by far the longest, covering around one third of the work, as well as the most carefully composed. Here Snorri has managed to integrate a large number of episodes in a strict chronology, based on two principles, the easiest and most logical account of the king's movements between the various parts of the country and the contrast between success and failure. Whereas the first ten years of Óláfr's reign are entirely successful, the last five show a steady decline, leading up to his exile (1028) and death in the battle of Stiklestad at his return in 1030. Snorri strikes a careful balance between hagiography and a political explanation of Óláfr's fall. Whereas most of the former is concentrated in the period between the king's exile and death, the latter is expressed in a detailed narrative of a series of conflicts that made some of the most powerful magnates join against him.

Like his predecessors, Snorri—himself a skald—quotes a large number of skaldic stanzas. He also discusses their trustworthiness in his prologue. The lack of explicit comment makes it difficult to detect Snorri's attitude to the events he narrates, and there has been some scholarly discussion on this point. However, his picture of society clearly differs from the official ideology of the Norwegian monarchy later in the 13th century, as represented for instance by the *Hákonar Saga* of his nephew → Sturla Þórðarson.

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SVERRE BAGGE

Socrates scholasticus

ca 380–450. Byzantium (Thrace). Lived and wrote in Constantinople. Published shortly after 439, Socrates' church history is the first and most sober continuation of that of → Eusebius. He is sympathetic towards the Novatians, Origenism and the anti-Chrysostomian party in the church of Constantinople.

The seven books of Socrates' history focus on events in the East. In the earlier books the major

topic is the Arian controversy. The later books progressively concentrate on Constantinople, where Socrates lived. For events up to the reign of Theodosius I, → Rufinus is the major source. He is mainly complemented by sources containing documents (Athanasius of Alexandria and Sabinus of Heracleia). For the later period Socrates has drawn on his own experience and on eyewitnesses. His chronological framework is based on two consular lists (the → *Consularia Constantinopolitana* up to 385 and another consular list from 388 to 439) and four chronicles (Eusebius', the → *Continuatio Eusebii Antiochiensis* up to 350, a lost chronicle from 350 until 378, and another from 378 until 422 or 439).

Socrates' work was continued in the 6th century by → Evagrius Scholasticus. Most often it was consulted via the 6th-century *epitomai* of → Theodorus Lector and → Epiphanius scholasticus (*Historia tripartita*). In the Greek manuscript tradition three main groups can be identified, the most important being Florence, BML, Plut. 69.5 (11th century). Separate traditions are found in the manuscripts of Theodorus Anagnostes and in an early Armenian translation. Fragments of a Syriac translation also survive. The first modern edition was by Robert Estienne (Paris, 1544).

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PETER VAN NUFFELEN

Soester Chronikalien

[Soester Stadtbücher; Ratsbücher (Books of the Soest town council)]

late 15th to mid-16th century. Germany. Low German city council notes from 1417 to 1509 and from 1510 to 1548. The secretaries of the city council of Soest (Westphalia) jotted down their notes in two manuscripts, today in the Soest, Stadtlarchiv (cod. 3086 and cod. 3087). The first volume begins with the entries by the city scribe Petrus

Emmerici von Heimersheim, who had formerly served as submonitor, or summoner, of the Soest Latin School. Whereas Emmerici still pursued some thematic principles, his successors soon relied on a simple chronological system. The individual entries follow the years in office of the various mayors, treasurers, and other bureaucrats. While the focus rests on internal urban affairs, the secretaries also refer to events concerning the Cologne archbishop, whose control of Soest was wrested from him in the War of Soest (1444–1449), an event which was not reported here, and to the Duke of Cleve, with whom the city had affiliated itself in 1444. Other major concerns include the conflicts between the secular and the clerical legal authority within the city. The *Chronikalien* offer a panorama of political, economic, religious, and social conflicts typical of the late Middle Ages. Some of the earliest authors tried to incorporate more global historical events, but these efforts soon faded, making room for mostly local and sensational events.

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ALBRECHT CLASSEN

Solomon bar Simson

fl. 1140. Germany. Jewish scholar (otherwise unknown), writing in Mainz. Author of a Hebrew prose chronicle on the persecution of Jews in Germany during the First Crusade (1096).

Solomon's chronicle contains a series of accounts of the persecutions in Speyer, Worms, Mainz, Cologne, Trier, Metz, Regensburg and Prague. In a lost introduction, Solomon had added a report on Speyer—and probably one on Worms—from the chronicle of the → Mainz Anonymous, one of his two major sources, as well as a list of martyrs from Worms. In the sole surviving MS (olim London, Bet Din & Bet ha-Midrash, ms. 28, 151'–163', now private collection,

later 15th c.) the chronicle's report on Prague is followed by a praise of the forcibly baptized Jews who remained secretly faithful to Judaism. Both this "praise" and the subsequent narrative about the alleged fate of the crusader gangs under Peter the Hermit and Emicho of Flonheim in Hungary are probably also Solomon's work. The itinerant leaders of the "people's" crusade (or proto-crusade) and many local burghers had given the Jews the alternatives of death or baptism; probably a large number of Jews chose the *Qiddush ha-Shem*, a martyr's death on the model of the sacrifice of Isaac by Abraham, which on this occasion took the unusual form of mass killings and suicides. Although later elevated to an Ashkenazic ideal, the legitimacy of this taking of life remained disputed.

Solomon modelled the overall structure of the account on an unknown source used in the same way by → Eliezer bar Nathan. The interrelationships between the chronicles of Solomon, Eliezer and the Mainz Anonymous together with the stemma of Eliezer's chronicle allow us largely to reconstruct the original texts of the three works. Because of the great number and emotional vividness of the martyrdoms described, all three chronicles have been categorized as a genre between historiography and literary martyrology. However, Solomon particularly differentiates between and within the various participating groups; he attempts to establish causalities and analyzes the socio-political circumstances of the persecution, which he often portrays accurately. Solomon writes to commemorate and sanctify the dead, justify their actions, console and exonerate the survivors and inform about the persecutions. His chronicle is an important source for understanding Jewish-Christian relations, the Jewish concept of martyrdom, the history of the most important Christian and Jewish communities of the German-Roman Empire, and the crusades themselves.

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EVA HAVERKAMP

Somer, John

d. ca 1409. England. Franciscan Friar and Astronomer. Author of a Latin *Chronica quedam brevis* (a certain short chronicle). Somer entered the Franciscan convent at Bridgewater ca 1380, where he remained until 1395. He then probably studied at Oxford and served Richard II, who granted him an annuity in 1399, later endorsed by Henry IV. In addition to compiling astronomical texts and a *Calendarium* for Richard II's mother, Somer wrote an annalistic chronicle originally intended to cover the period 64 BC to 1532. Covering three Great Cycles of 532 years each, the entries document influential births and deaths, famous battles, disease, unusual weather and astronomical phenomena. Information about Metonic cycles, Dominical Letters and Easter is also provided.

Somer's text is extant in three manuscripts: BL, Cotton Domitian ms. A.ii, Oxford Bodleian Library, ms. Digby 57 (both 14th–15th century), and BL, Royal ms. 13.C.i (15th century). The Cotton manuscript was first written in the 1380s and extended and modified until ca 1402. It was probably written primarily by Somer, but there are a number of entries in other hands prior to Somer's death, and still others extended coverage after his death to 1459. The Digby manuscript was written sometime in the late 1380s but has additions by later scribes. Cotton and Digby had a common source for events to ca 1368. The version in Royal, apparently based upon the Cotton manuscript, has considerably more material added from other sources and is part of a compilation prepared for or by → William of Worcester.

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SARAH L. PEVERLEY

Southwark Annals

early 13th-century. England. An anonymous Latin chronicle based upon parts of → Ralph of Diceto's chronicles. The annals, preserved in BL, Cotton Faustina ms. A.viii and written at the Augustinian priory of Southwark, London, begin with the Incarnation. Though the chronicle originally ended with events of 1207, other hands extended it to 1240. A later version

(ca 1306) in Oxford, Bodleian Library, ms. Rawl. B 177, agrees with Faustina to its end and continues until 1306. Still unedited, the *Southwark Annals* have received little attention despite their importance as a source for later 13th-century annalistic chronicles, such as those maintained by the English monastic houses of → Bermondsey, → Merton, → Hyde, → Reading, and → Waverley.

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SHARON GOETZ

Sozomen

[Salminius Hermias Sozomenus]

400–50. Palestine. Born in Bethlelea near Gaza and probably of Arab or Syriac origin, Sozomen moved to Constantinople for a career as a lawyer. About 445 he wrote a Church History in nine books, in continuation of → Eusebius of Caesarea and in imitation of → Socrates scholasticus, whose time frame (325–439) he copied. As shown by the dedication to Theodosius II and other panegyric passages, his aim was to draw the attention of the court. He probably died before he could reap the fruits of his efforts, as the last book is unfinished. He was extremely interested in monasticism and had links to the pro-Chrysostomian party within the Church of Constantinople. Although Socrates was his major source, Sozomen independently read the sources used by his predecessor and added new ones. In technical vocabulary and the use of laws one recognises the lawyer. His lack of concern for chronological precision suggests he did not use chronicles as sources regularly. His work was continued by → Evagrius scholasticus in the sixth century.

In the Greek manuscript tradition two groups can be identified, the leading representatives of which are Oxford, Bodleian, Baroccianus 142 (14th century), and Alexandria, Πατριαρχική Βιβλιοθήκη, cod. 60 (13th century) respectively.

The indirect tradition is mainly represented by the 6th-century epitomators → Theodorus Lector and → Epiphanius scholasticus. The first modern edition was by Robert Estienne (Paris, 1544).

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PETER VAN NUFFELEN

Sozomeno of Pistoia

29 June 1387–11 October 1458. Italy. A cathedral canon at Pistoia, he mostly worked in Florence as book collector and philologist. From 1432 he compiled the *Chronicon universale* (Universal chronicle), summarizing the world's history from the creation to 1455 in four big volumes, aiming at chronological and geographical precision. By steadily following one single source to the end, translating or abbreviating it if necessary, he produces gaps and disparities. Although Sozomeno declares his work "inappropriate for a decent library", he hopes to perpetuate the name of his friend Vespasiano da Bisticci by dedicating to him the first part. When treating contemporary events Sozomeno follows → Bruni's *Commentarius* and → Bonincontri's *Storie*, assuring us at times that he himself was present (cf. 1417 and 1436). As regards the Florentine wars in Central Italy, he sometimes draws upon oral tradition. Occasional digressions reveal him as a partisan of the church and a disappointed Pistoian patriot.

Among the ten known 15th-century manuscripts, there is the first volume of the autograph (Pistoia, Biblioteca Fabroniana, 312). Only one (Vatican, BAV, vat. lat. 7272) extends to 1455. Several richly decorated manuscripts (Florence, Laurenziana, Fiesol. 152 and Fiesol. 153, Oslo, Schøyen Collection, 38) and the imitation by Matteo → Palmieri reveal that it was held in high esteem.

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HARTMUT BEYER

Spechtshart, Hugo, of Reutlingen

ca 1285–post 12th May 1359. Germany. Author of a chronicle from Roman times to the 14th century, in Latin verse with German songs. Member of a wealthy family in Reutlingen, plebanus (dean) and later (1352) chaplain at the Marienkapelle there. Spechtshart was caught up in the dispute between Pope John XXII and Emperor Ludwig IV. After withholding mass from the anti-papal burghers of Reutlingen for 12 years, he finally relented in 1347, only to be briefly excommunicated himself (until 1348). He wrote a series of pedagogical works, all in Latin hexameters: an influential music treatise (*Flores musicae*, 1332/42), a work on teaching and learning methods (*Forma descendendi*, 1346), a chronicle in two books (*Chronicon*, 1347 and 1349–50) and—in collaboration with his relation Conrad Spechtshart—a Latin grammar (*Speculum grammaticale*, 1350–58).

The chronicle is preserved together with a prose *expositio*, a commentary that became a major source for the → *Gmünder Chronik*. Part I covers Roman times and imperial history from Charlemagne to Ludwig IV (d. 1347); part II is of particular interest for its description of the 1349 flagellant processions that preceded the Black Death. Though its poetic form is terse, it is written close in time to events and is less critical of flagellants than later narrations by Fritsche → Klosener, Tilemann → Elhen von Wolfhagen and Jakob → Twinger von Königshofen, or the → *Magdeburger Schöppenchronik*. Spechtshart does not mention an anti-jewish attitude of the flagellants, and though there is mention of “mad” and “ignorant” participants the overall description is positive. It includes the only contemporary transcription of the German flagellant songs with music; taken together with the choreographic information given in Fritsche Klosener’s account of events at Strasbourg, this allows the first reconstruction of a German dance performance. The chronicle (1332 lines) is preserved in a single manuscript (St. Petersburg, Российская национальная библиотека, lat.O.v.XIV.6, believed to be an autograph) together with the prose *expositio*.

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der und Melodien der Geißler des Jahres 1349, 1900, 25–42.

Literature: A. HÜBNER, *Die Deutschen Geißlerlieder*, 1931. *RepFont* 5, 604f.

MICHAEL SHIELDS

Speronella Chronicle

12th century. Northern Italy. Anonymous Latin fragment speaking of the marital alliances of Speronella dei Dalesmanini (d. 1199), a noble heiress of the Veneto. Speronella was the mother of Jacopo da Sant’Andrea, commemorated in Dante’s *Inferno* 13. The *Speronella Chronicle* is one of several fragments concerning the early medieval history of the Veneto that circulated together at the outset of the → *Liber Regiminum Padue* in some manuscripts, although the texts appear to be of different authorship. In a narrative style suggestive of myth, the chronicle says Speronella was abducted by the Imperial Vicar, Count Pagano, and the abduction triggered a large political uprising against him. The chronicle states that Speronella then had three husbands in succession. A notarial document attesting to six husbands in all is included in GIAMBATTISTA VERCÌ’s 18th-century *Storia degli Ecelini*. Other documents suggest Speronella ruled directly over her territories. It is probable that she expanded her power through marriage alliances.

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Text: L.A. MURATORI, “Chronicon patavinum”, *Antiquitates Medii Aevi*, 4, 1741, 1115–68.

Literature: A. BONARDI, “Avvertenza”, *RIS* 8/1, 1905–8, 267–8. A.A. GLORIA, *Speronella e la riscossa de’ padovani contro il Barbarossa*, 1880. G. RIPPE, *Padoue et son contado (X^e–XIII^e siècle)*, 2003. G. VERCÌ, *Storia degli Ecelini*, 3, 1779, doc. 29, 59, 67 & 86.

DIANA CLAIRE SILVERMAN

Speyerer Chronik

(Chronicle of Speyer)

post-1443. Germany. Collection of administrative and political documents copied into a German language chronicle about the contemporary Roman Empire, the elector Frederick I of the Palatinate and the Speyer region from 1407 to 1477. Three versions exist, all in the same autograph codex, Karlsruhe,

Generallandesarchiv, 65/624, where together they fill 802 pages.

The fairly chronological narrative is mainly interested in the consequences of Ottoman expansion for the Roman Empire and Speyer, and in the politics of Frederick. Extensive copies of contemporary political propaganda are inserted into these short passages: administrative documents (papal bull, imperial documents and letters, letters of feud, war reports), political writings (astrologic al prophecies, satire, historical verses by Hans Judensint), short narratives (genealogies, anti-Jewish religious propaganda), descriptions of celebrations and ceremonies, and news reports.

The chronicler hides his name and interest on purpose: *liber dictus nemo quia per neminem iustificabitur* (a book called no-one, because no-one will answer for it), but clearly shows a private town perspective, although with excellent contacts to the Speyer town council and chancellery. The town clerk Bernhard Fröwis (1465–80) would fit this profile well. Nine other hands in the manuscript show that some of these texts were copied and provided by collaborators. Towards the end of the manuscript a song by Matthias Zoller about the defeat of Charles the Bold at Murten (22 June 1476) and the report of the death of Charles at Nancy (5 January 1477) are additions not integrated by the chronicler into his narrative framework.

Besides the main text, the manuscript also contains two other partial versions of the same chronicle: a preliminary draft by the hand of the collector and a copy of the section from the conquest of Constantinople to the Veldenz war (1455) with a slightly different text. The possibility that this copy has another source and the existence of a manuscript with a very similar collection using partly the same sources (Speyer, Landesarchiv, Kopialbücher Nr. 187) are signs of a wider practice of this kind of documentary chronicles in Speyer (STUDT). Nevertheless, the Speyerer Chronik was not known to and must not be confused with Christoph Lehmann’s *Chronica der Freyen Reichs Statt Speyr*, published in Frankfurt am Main in 1612. The first printed historical work using material from the *Speyerer Chronik* is Karl Ludwig Tolner’s *Historia Palatina* (Frankfurt am Main, 1700).

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Literature: K. GRAF, *Die ‘Speyrer Chronik’*, Protokoll der Arbeitsgemeinschaft für geschichtliche Landeskunde am Oberrhein 309, 1991. B. STUDT, “Neue Zeitungen und politische Propaganda. Die ‘Speyerer Chronik’ als Spiegel des Nachrichtenwesens im 15. Jahrhundert”, *Zeitschrift für Geschichte des Oberrheins*, 143 (1995), 145–219. *RepFont* 3, 452.

URSULA KUNDERT

Sphrantzes, Georgios

1401–post-1476/77. Byzantium. Greek imperial official and ambassador, and author of the so-called *Chronicon minus* in medieval Greek prose. George Sphrantzes was born in Constantinople on 30th August 1401. He originated from a distinguished and prosperous family from Lemnos. In 1424, after the death of his parents (1416/17), he entered the service of the emperor Manuel II, on whose behalf he undertook negotiations with the Ottoman Sultan Murad II. After Manuel’s death his son and successor John VIII wanted to keep him in Constantinople, but Sphrantzes chose instead the service of the despot Constantine at Mistras. After being held prisoner there on several occasions by Ottomans and Catalan corsairs, he was finally able to win the favour of Constantine, who rewarded him in 1430 with the office of a governor (*kephalikos*) in Patras. During the following years he received a number of high dignities and court offices, particularly after the coronation of Constantine as the last Byzantine emperor (1448). After the conquest of Constantinople in 1453, Sphrantzes and his family were taken prisoner by the Ottomans, but eventually he was able to redeem himself and his relatives. The last 20 years of his life were spent in large part on the Peloponnese, where from he was repeatedly a member of official embassies, amongst others to Venice, Ancona, Serbia or Trebizond. In 1468 he and his wife entered a monastery on the island of Corfu, where he died perhaps ten years later.

Sphrantzes’ tersely phrased chronicle—its usual title *Chronicon minus* is modern—is almost written in the style of a diary, what could also be seen by the intricate title we now can find in the manuscript tradition: Οἰκτρὸς Γεώργιος Σφραντζῆς ὁ καὶ πρωτοβεστιαρίτης, Γρηγόριος τάχα μοναχός,

ταῦτα ἔγραψεν ὑπὲρ τῶν καθ'ἑαυτὸν καὶ τινῶν μερικῶν ἐν τῇ τῆς ἀθλίως ζωῆς αὐτοῦ χρόνῳ (The unfortunate *Protovestiarites* Georgios Sphrantzes, as monk Greogris, wrote this account of what happened to himself and to some of his relatives during the time of his miserable life). He provides detailed information about his own life and reports the main historical events of his lifetime up to 1476/77. The work is transmitted in six manuscripts of which the following three are important: Naples, Biblioteca Nazionale Vittorio Emmanuele III, cod. XVI A. 10 (ca 1580); Vatican, BAV, cod. Ottob. gr. 260 (16th century); and Turin, BN, Cod. B VI. 20 (gr. 246) (16th century).

Until the late 20th century it was assumed that he also wrote the so-called *Chronicon maius*, a text with a more historical and rhetorical character and which is now sometimes referred to as *Pseudo-Sphrantzes*. It is in fact a 16th-century fake by Macarios → Melissourgios.

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LARS MARTIN HOFFMANN

Spies, Johannes

15th century. Austria. Spies was Augustinian Prior of Rattenberg am Inn (Austria) from 1429 until 1453, two years before his death. His only significant contribution to historical writing was a continuation of the → *Flores temporum* down to 1440—a task which, according to a note in the autograph (Innsbruck, UB, Cod. 68), he completed in September 1441. His additions for the period 1292–1415 preserve the annalistic form of the *Flores*, providing brief information about Popes and Emperors taken from written sources; but his treatment of the period 1415–40 is much more discursive, and almost certainly dependent in part on oral sources. Here Spies expatiates

on the Great Schism, the Councils of Constance and Basel and, above all, the Hussite question—a discussion at the heart of which stands a list of seventeen articles condemning the Bohemians' heresies. Local and regional concerns frequently surface, not least in Spies' coverage of the Habsburg and Wittelsbach dynasties; but his writings are notable above all for their lively interest in and sophisticated understanding of the great issues of his time. Their influence seems, however, to have been very limited, though some (probably indirect) knowledge of Spies can be discerned in parts of Veit → Arnpeck's *Chronica Baioariorum*.

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Text: J. RIEDMANN, *Die Fortsetzung der 'Flores Temporum' durch Johann Spies, Prior der Augustiner-Eremiten in Rattenberg*, 1970 [edition: 26–41].

Literature: P. JOHANEK, “Weltchronistik und regionale Geschichtsschreibung im Spätmittelalter”, in H. Patze, *Geschichtsschreibung und Geschichtsbewußtsein im Spätmittelalter*, 287–330 [esp. 315–21]. B. STUDDT, *VL*² 9.

NIGEL HARRIS

Sprott, Thomas

fl. 1272. England. Benedictine monk of St. Augustine's Abbey, Canterbury. The 15th-century library catalogue of the abbey identifies Sprott as the author of works on law, science, philosophy, and theology as well as a Latin prose chronicle which was continued and expanded upon by William → Thorne, also of St. Augustine's, who states that Sprott's text ended in 1272. The identification of this chronicle is much disputed. Both GRANSDEN and HARDY maintain that it has been lost, but others have attempted to link it with surviving texts. Possible manuscripts include Liverpool, PL, ms. 419, which runs to 1221, and BL, Cotton Tiberius ms. A.ix, which runs to 1265 with a change of handwriting at 1221.

Thomas Hearne published a later manuscript (then in private hands but perhaps Cambridge, UL, add. ms. 3578) as Sprott's in the 18th century (*Thomae Sprotti Chronica*, 1719), but his attribution is suspect. This text is in two parts, the first running from Creation to the translation of Thomas Arundel from York to Canterbury in 1397, and the second from Albina to 1339. HEARNE also included materials relating to the

history of Canterbury, with the label *Fragmenta Sprottiana*. In 1851 BELL published, in translation, a different text as Sprott's, from Liverpool Museum ms. 12012; this noticeably anti-Scottish text runs from Creation to 1307 and is concerned with both national and Church history. BELL's text is a 15th-century abridgement of the *Flores historiarum* (see → Roger of Wendover).

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Text: W. BELL, *Thomas Sprott's Chronicle of Profane and Sacred History*, Liverpool, 1851 [translation].

Literature: GRANSDEN, *HWE* 2, 346. T.D. HARDY, *Descriptive Catalogue of Materials Relating to the History of Great Britain and Ireland*, RS 26, 1862–71 [3 vols. in 4 pts]. N. RAMSAY, *ODNB. RepFont* 10, 451.

LISA M. RUCH

St. Albans Chronicles

15th century. England. Latin prose chronicles by Benedictine monks at St. Albans. The *St. Albans Chronicle 1422–31* and the *St. Albans Chronicle 1421–40* are in fact two separate and partially parallel continuations of the *Chronica maiora* of Thomas → Walsingham, which itself has been published under the title *St. Albans chronicle*, though this is not recommended. Neither *continuatio* reached the same level of scope or detail as Walsingham's original.

Parts of the continuation for 1422–31 have been attributed to William Wintershill, a chaplain under Abbot Thomas de la Mare and the continuation 1421–40 to John Amersham or Amundesham. Neither has been proven definitively. Both continuations focus on events of interest to the Abbey and its monks and are journalistic in tone. Their personal, diary-like approach suggests that they were not intended for a widespread readership. The 1422–31 text, opening with accounts of fires at St. Albans and the heavy rains of 1423, can be found in BL, Harley ms. 3775. The 1421–40 text is somewhat more detailed and focuses on the twenty years of John → Whethamsted's first abbacy. A manuscript of it is found in BL, Cotton Claudius ms. D.i. Both continuations are most valuable for their contemporary accounts of events central to St. Albans in the first half of the 15th century.

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Text: H.T. RILEY, *Chronica Monasterii S. Albani... Annales Monasterii S. Albani*, RS 28.5, 1870–71.

Literature: J.G. CLARK, “Thomas Walsingham Reconsidered: Books and Learning at Late-Medieval St. Albans”, *Speculum*, 77 (2002), 832–60. J.G. CLARK, *A Monastic Renaissance at St. Albans: Thomas Walsingham and his Circle, c. 1350–1440*, 2004. *RepFont* 3, 436.

LISA M. RUCH

St. Andrews Chronicle

ca 1527–30. Scotland. Short chronicle in Scots English. Fragment of an English epitome of the part of Hector → Boece's *Scotorum Historia* (1526/27) that tells of Scottish kings who ruled during the 700 years between the first and second King Fergus, most of whom had been unknown prior to the publication of Boece's *Historia*. It is found in the concluding folios of St. Andrews, UL, ms. DA775.A6.W9, an early 16th-century manuscript of → Andrew of Wyntoun's *Original Chronicle of Scotland*, and was possibly intended to supplement information in that work.

Bibliography

Text: D. EMBREE, E.D. KENNEDY, K. DALY, *Short Scottish Chronicles* (forthcoming).

EDWARD DONALD KENNEDY

St. Benet at Holme Annals

[Hulme]

ca 1333. England. Unedited Latin annals, from the Nativity, with emphasis on events from 1100 to 1333, in BL, Cotton Vitellius ms. D.ix, fol. 5–22. LUXFORD associates them with the Benedictine monastery of St. Benet at Holme in Norfolk primarily because of references to St. Margaret, who was buried there, and to Cnut, who founded the monastery in 1019. The annals refer to events in England, Scotland, Wales, Ireland, France and the Holy Land with emphasis upon English saints and kings. They are followed by a brief continuation concerned primarily with the Peasants' Revolt (1382) and the accession of Henry IV (1399), which was probably added ca 1425–60. See also: → *Chronica minor Sancti Benedicti de Hulmo*.

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Literature: J.M. LUXFORD, "A Forgotten Medieval Benedictine Manuscript: The Annals in British Library Cotton MS. Vitellius D.ix", *Scriptorium*, 55 (2001), 298–306.

EDWARD DONALD KENNEDY

St. Galler Weltchronik

15th century. Switzerland. This anonymous world chronicle in German prose is an abbreviated version of → *Platterberger-Truchseßsche Weltchronik*, whence it can be dated after July 1459 when the latter was completed. The main additional source is Jakob → Twinger von Königshofen. Since both the *St. Galler Weltchronik* and *Platterberger-Truchseß* remain unedited, the originality of the St. Gallen composition compared to its source has not been finally resolved. However, the anonymous compiler's broad erudition, which he shows in his new German translation of the Aesop fables and the *Disticha* of Cato, also seems to have had its effect on remodelling the *Platterberger-Truchseß* text. The chronicle begins with the Creation and ends in the early years of the reign of Charles IV and is characterized by a remarkable frequency of references. The sole manuscript, St. Gallen, Stiftsbibliothek, cod. Sang. 628, p. 3–796, may be the autograph.

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Literature: P. KESTING, "Ein deutscher Cato in Prosa: Cato und Cicero in der St. Galler Weltchronik", *Würzburger Prosastudien: Festschrift für Kurt Ruh*, 2, 1975, 161–73. R. WEIGAND, *Vinzenz von Beauvais. Scholastische Universalchronistik als Quelle volkssprachiger Geschichtsschreibung*, 1991, 249–76 [with text excerpts 260ff]. KESTING, *VL*² 5 [correction in vol. 11].

HIRAM KÜMPER

St. Georgenberg Relic Book

ca 1480. Austria/Germany. This German-language chronicle, which first appeared under the title *Das ist ein tafel des anfangs des wirdigen Closters vnd Aptie auff sant Joergenber* (this is a table of the beginning of the worthy monastery and abbey on the Georgenberg), is an incunabula printed ca 1480 in Augsburg, which survives in five copies (Innsbruck, Vienna, Munich, London, Fiecht). In all probability it was written by the humanist-abbot Caspar Augsbürger of the mon-

astery of St. Georgenberg-Fiecht in Tyrol (Austria). Its 34 leaves contain the oldest history of the monastery's foundation, an extensive description of the relics venerated in the abbey church, a list of the indulgences bestowed on the monastery underlining its status as important pilgrimage destination, and a German translation of a papal bull from 1479 conceding the visitors of St. Georgenberg a plenary indulgence on certain feasts. The chronicle's historical parts are not always trustworthy with respect to dates, especially for the earliest history of the monastery in the 10th century. This little book could have served as a concise overview for the pilgrim about the monastery's history and its material and spiritual treasures. There is no modern edition.

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Literature: T. NAUPP, "Zur Geschichte der Wallfahrt nach Sankt Georgenberg", in *Heilum und Wallfahrt. Katalog zur Tiroler Landesausstellung 11.6.-9.10.1988*, 1988, 94–105, 205–06. T. NAUPP, "Fiecht – St. Georgenberg", in U. Faust & W. Krassnig, *Die benediktinischen Mönchs- und Nonnenklöster in Österreich und Südtirol*, 2000, 467–79.

RALF LÜTZELSCHWAB

St. Sophia First Chronicle

[Софийская первая летопись]

15th century. Russia. → An annalistic compilation in Church Slavonic (Russian recension). Its text is closely connected with that of the → *Novgorodian Chronicles of the 15th Century*. They all belong to the so-called "Novgorodian-Sophian group of chronicles", whose internal textual relationships are rather complicated.

The *St. Sophia 1st Chronicle* concentrates less on Novgorod than the other texts of this group and may be thus a Moscow text. It contains much information on the earlier history of Rus' that is absent from earlier chronicles (but partly shared with the *Novgorodian Chronicles* of the 15th century) as well as some non-annalistic texts and extended narratives of important events in the history of the Rus'.

The *St. Sophia 1st Chronicle* is represented by two groups of manuscripts: the *Older version* (three 15th century manuscripts, among them St. Petersburg, Российская национальная библиотека, F.IV.298) and the *Younger version* (several manuscripts from the 15th century and

later). The main body of the text ends in 1418, but some manuscripts have continuations. The *Carskij MS* (Moscow, Государственный исторический музей, Увар. 248) of the *Younger version* is continued until 1508. The *St. Sophia 1st Chronicle* became the basis for many of the chronicles in Rus' that originated in the second half of the 15th and the 16th century.

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Text: ПСРЛ 5–6, 1851–3 [the Younger version]. ПСРЛ 5, part 1, 1925 [the Older version up to 1255 with variants from the Younger version]. ПСРЛ 1, part 3, 1928 [a fragment of the Older version for 1205–38 in the Academic Chronicle]. ПСРЛ 39, 1994 [the Carskij ms.]. ПСРЛ 6, part 1, 2000 [the Older version].

Literature: А.С. Бобров, *Новгородские летописи XV века*, 2001. Я.С. Лурье, *Общерусские летописи XIV–XV вв.*, 67–121. М.А. Шибяев, "Младшая редакция Софийской 1 летописи и проблема реконструкции истории летописного текста XV века", *Опыты по источникововедению: Древнерусская книжность*, 4 (2001), 340–385. *RepFont* 7, 216.

TIMOFEI VALENTINOVICH GUIMON

St. Sophia Second Chronicle

[Софийская вторая летопись]

early 16th century. Russia. A Muscovite annalistic compilation in Church Slavonic (Russian recension), covering the events from 1397 to 1518, with a continuation to 1534 in one manuscript. Its text is close to that of the 16th century → *L'vov Chronicle*, and their common protograph was compiled in 1518. This, in turn, was based on several sources which include princely, ecclesiastical (from the metropolitan's see) and unofficial 15th century chronicles. The unofficial source was probably a chronicle compiled in the 1480s by a cleric of the Dormition Cathedral of Moscow, which contained some criticism of the Great Prince Ivan III. The chronicle includes and transmits many narrative texts on the events of the 15th century, most famously the *Journey Beyond Three Seas* (Хождение за три моря) a description of a voyage to India by Afanasij Nikitin. The *St. Sophia 2nd Chronicle* survives in two 16th century manuscripts: Moscow, Российский Государственный Архив Древних Актов, f. 181, № 371/821; Moscow, Государственный исторический музей, Воскр.1546.

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Literature: А.С. Бобров, *Новгородские летописи XV века*, 2001. Я.С. Лурье, *Общерусские летописи XIV–XV вв.*, 67–121. М.А. Шибяев, "Младшая редакция Софийской 1 летописи и проблема реконструкции истории летописного текста XV века", *Опыты по источникововедению: Древнерусская книжность*, 4 (2001), 340–385. *RepFont* 7, 216.

TIMOFEI VALENTINOVICH GUIMON

Stadskronieken van Gent

14th–16th centuries. Low Countries. Written in Ghent by officials of the town, these *Memorieboeken* comprise the annual lists of newly elected aldermen, beginning with the year 1301, when the French king Philippe IV granted the city of Ghent a new constitution. The official *Memorieboek* was kept in the city hall. Two official versions survive, one from the late 14th century, the other ca 1515. The consecutive anonymous scribes made only a handful of annotations in the margins, to explain anomalies in the composition of the council. However, from the 15th century onwards aldermen and other officials copied the list for private use and added their own notes.

In these private versions, political genealogy and constitutional history remain central, although annotations on other events, such as riots and rebellions, become more frequent. The addition or omission of these seemingly dry notes was never neutral. For example, Roeland de Baenst, a member of a prominent Bruges family who had assumed a central political position in Ghent, copied his own *Memorieboek* in the last quarter of the 15th century, but scrupulously omitted all annotations that put his native city in a bad light. Finally, in the 16th century, the *Memorieboeken* evolved into real city-chronicles with notes on all aspects of city-life.

Surviving manuscripts include the official copy Ghent, StA, serie 101 nr 1; the De Baenst copy, Bruges, Openbare Bibliotheek, hs. 442, fol 134^r–226^v; and two good 15th-century manuscripts, London, BL, Harley 3299, fol 68^r–104^v; and Ghent, Rijksarchief, 345, fol 77^v–122^v.

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Text: P.C. VAN DER MEERSCH, *Memorieboek der stad Ghendt van 't jaer 1301 tot 1737*, 1852–1861. Literature: A.-L. VAN BRUAENE, *De Gentse memorieboeken als spiegel van stedelijk historisch bewustzijn (14de tot 16de eeuw)*, 1998. *Narrative Sources* B037, C070–072, G182–183, J244–248, M51–61, R 143.

ANNE-LAURE VAN BRUAENE

Staindl, Johannes

[Staindel; Lapillus]

d. 1518. Germany. Priest at Passau, Bavaria. Author of a *Collectanea* containing historical notes on the Benedictine monastery at Vornbach, a literary-historical *Suppletio virorum illustrium* inspired by Johannes → Trithemius dated 1497, and a *Chronion generale* dated 1508, all of which survive in autograph (Munich, Bayerisches Hauptstaatsarchiv, KL Formbach 5 1/3 & 5 1/2; Passau, SB, inc. 117; and Munich, BSB, clm 732).

The Latin chronicle is compiled in three parts, first an annalistic overview of biblical and extra-biblical history from creation to the year 3334 AM (618 BC, if the chronometry follows → Bede); then a far more detailed Old Testament narrative again beginning with creation and this time breaking off at 3545 AM (407 BC); and thirdly comes a narrative from the incarnation till 1508. In places the text is illustrated with genealogies, a map of the world, and a view of the city of Rome. Among the many named sources are → Augustine, → Eusebius, → Isidore, → Otto of Freising, → Gregory of Tours, → Widukind of Corvey and the → *Annales Fuldenses*. Although the Chronicle was partly printed in 1763, there is no modern edition.

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GRAEME DUNPHY

Staré letopisy české

(Old Czech Annals)

15th–16th century. Czech. Prague, partly probably also Hradec Králové (eastern Bohemia). Town chronicle, begun in the 1430s and continued until 1539, consisting of a collection of different interrelated annals, mostly of Prague origin, written by several unknown historians.

The genesis of the annals and relations between the individual texts have not been satisfactorily solved as yet. Latest research suggests the earliest phase of their composition falls in the 1430s, when an unknown Prague citizen, belonging to the Hussite right wing, translated the texts of the → *Chronica Bohemorum [anonymi]* into Czech, together with its continuation, the → *Chronicon*

Treboniense, completed it with other items of information and extended it to the year 1440.

Sometime in the years 1459–60 another Prague citizen, an Utraquist, who studied in the years 1409–12 at Prague university (according to some researchers it could be Matthias Louda of Chlumčany), tried to rewrite the work into a chronicle. He composed the preface and designated his version as the continuation of an excerpt of the chronicle of → Beneš of Hořovice, which in turn he used as a continuation of the Czech chronicle by Přibík → Pulkava of Radenín. He also integrated some personal reminiscences into the text and gave it a partly subjective form. This version reflected the period of 1378–1440.

The chronicle was then continued by other authors and compilers, Utraquists and Catholics, close to the Prague environment, mostly the Prague town scribes. Of the various continuations, the records of the years 1435–48 are particularly interesting. They describe the period from the acceptance of the Basel Compactates to the conquest of Prague by George of Poděbrady, focussing mainly on the situation at the town hall of the Old Town of Prague, and on the political events in the city. This text, written by some of the Prague citizens with university education, is considered to be the first manifestation of the town chronicle tradition in Bohemia. This is followed with a text written probably between the years 1467–70 by an adherent of George of Poděbrady, which relates the history of the Czech state as seen from Prague.

Meanwhile, anonymous annalistic notices were being written in eastern Bohemia, probably in Hradec Králové, and in the last third of the 15th century these were incorporated into the Prague version of the → *Staré letopisy české*. The continuations describing the events of the later 15th and the first decades of the 16th century present again the history of Prague. Their compiler, and in part probably also their author, was a Prague citizen familiar with the proceedings in the council of the New Town of Prague. His text reflects the fragile reign of King Vladislav II Jagiello, the conflicts and commotions of the Prague inhabitants against the patricians and institutions of the Catholic church, and the disputes of the Prague towns with the nobility over economic and political privileges.

The text survives in more than 30 manuscripts in several versions. Good examples are Prague, Archiv Pražského hradu, Knihovna pražské met-

ropolitní kapituly, H VI/3 (the oldest version); Prague, Národní knihovna ČR, XIX C 21 (contains two versions, East Bohemian and the rewriting of Annals into a chronicle); Wrocław, BU, M.1306 (the East Bohemian and Prague version joined).

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MARIE BLÁHOVÁ

Status Yspanie a principio usque nunc

13th century. Catalonia (Iberia). An abridged version of the *Historia Gotica* of Archbishop Rodrigo → Jiménez de Rada, possibly written by Pere → Ribera de Perpinyà, who was the author of a later Catalan translation. The *Status Hispaniae ad principio usque nunc* raises the profile of Catalonia in the Reconquest of Hispania (Spain), although it maintains the inherent logic of Jiménez de Rada's chronicle with its focus on the Asturian Leonese monarchy. The *Status Hispaniae* also foregrounds the contribution of King Jaume I of Catalonia and Aragon (1213–76), with whom the text concludes. The sole manuscript is Barcelona, Biblioteca de Catalunya, 485.

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DAVID GARRIDO VALLS

Statwech, Johann

fl. 1440s. Papenteich (between Braunschweig and Gifhorn), Germany. Statwech was probably a cleric in Braunschweig, possibly a Dominican, and perhaps associated with the monastery of St. Ägidius. He composed two verse chronicles in Low German, one prose chronicle, also in Low German, and papal and imperial annals in Latin.

His first work, the so-called *Kleine Reimchronik* (Little Rhymed Chronicle), relates world history from Genesis (Adam) to the birth of Christ in just 920 lines. It is embellished with numerous genealogies and medallion images. It survives in four manuscripts (Wrocław, BU, Alc. 1949/50; Dresden, LB, cod. M 178; Berlin, SB, mgq. 4; olim Cheltenham, Bibliotheca Philippica, cod. 11060). In his second chronicle, the so-called *Grosse Reimchronik* (Great Rhymed Chronicle), which runs to 3962 lines, the historical survey extends from Adam to the death of the German Emperor Sigismund in 1437. This chronicle also includes, in Latin, papal and imperial annals, and Old Testament genealogies down to Christ. The Latin prose sections are carefully positioned in columns facing the German verses. This Low German chronicle, along with the Latin annals, survives in one manuscript (Hanover, LB, ms. XIII 777). In the third chronicle, in prose with a verse prologue, the author outlines world history from Adam to 1441. It likewise exists in only one manuscript (Hildesheim, SA, Best. 52, Nr. 366).

Statwech was interested in the graphic layout of his texts. He took pains to illustrate historical developments and connections pictorially, drew dividing lines to separate historical events visually, and added portraits of major personalities. The Latin annals regularly cover fifty years in fifty lines, an idea based on → Martin of Opava. Influenced also by → Jacob of Voragine, Statwech incorporated much legendary material (i.e. saints' lives), as well as references to local events, people,

and sites. Other sources used include the → *Flores temporum* and → Henry of Herford's *Liber de rebus memorabilibus*. Statwech demonstrates a strong interest in dates and facts, but he does not truly attempt to synthesize historical events in order to create a master narrative. His intention was to teach lay and learned readers alike about world history and to provide reliable chronological facts. The poet even pokes fun at his own lack of rhyming skills, but this satirical stance would rather confirm his considerable abilities as a writer with a solid command of poetic techniques. Statwech's works later formed the basis of Konrad (or Hermen?) → Bote's *Chronik der Sassen*.

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ALBRECHT CLASSEN

Stefanardo da Vimercate

[Stephanus de Mediolano]

ca 1230–98. Italy. Town chronicler. Born in Milan to a noble family, he entered as a Dominican friar in the Milanese monastery of St. Eustorgio in 1251, where he subsequently became Prior in 1290–92. In 1289 he was appointed Lecturer of Theology in Milan, and in 1295 he was named as the first Professor of Theology of the Maior Ecclesia Mediolani (Major Church of Milan), a position instituted by his great friend, the Archbishop of Milan Ottone Visconti, in his will.

His Latin *Liber de gestis in civitate Mediolanensi* (Book of deeds of the city of Milan), composed in Milan in 1277, covers the period 1259–77 and constitutes the main historical source for the events that led the Visconti family to gain power against the Torriani. The chronicle celebrates Ottone Visconti as a hero fighting for freedom

of country and religion. The two-volume poem, divided into paragraphs, is written according to the tradition of Italian epic in Latin verse. Its first and second editions (1713 and 1726 respectively), both by Muratori, are based on the only existing manuscript, Milan, Biblioteca Ambrosiana, cod. Ambrosiano 0.161 sup. Stefanardo also composed an elegy, *De controversia hominis et fortune*, two theological *summae*, and other philosophical works now lost.

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MARTINA SALTAMACCHIA

Steinhöwel, Heinrich

1411/12–1st March 1479. Germany. Translator and author of medical, historical and humanistic works. Steinhöwel was born in Weil der Stadt (west of Stuttgart). From 1429 he pursued various studies in Vienna, Heidelberg and Padua and graduated as doctor of medicine on 5th January 1443. After spending time in Weil and Esslingen he obtained the lucrative position of town doctor in Ulm in 1450, which provided security for his literary activity. Steinhöwel's first literary work was *Apollonius of Tyre* (1461), translated from → Jacob of Voragine and → Gottfried of Viterbo, which he treated with a historian's interest. His translations of → Petrarca (*Griseldis*, 1461–4) and → Boccaccio (*Von den synnrichen erluchten wyben*, 1472) were equally successful, as was his collection of fables (*Esopus*, 1476/77), which made him the most widely read German author of his time. His ambition to reach a broad audience also led to the collaboration with the printer Johannes Zainer, whom he helped to found his press in Ulm around 1472.

One of the first products of the press was Steinhöwel's *gekürctz* (shortened) translation of the → *Flores temporum*, entitled *Ein tütsche Cronica von anfang der welt vncz vff keiser fridrich* (1473, GW 10075), a very schematic excerpt that often appears more as a collection of names and years than a closed narrative account. Steinhöwel begins with the creation of the world and the aetates, but

rushes through them quickly to reach the alternately presented sequences of Papal and Imperial history. A specific interest in dates and local references is noticeable. Steinhöwel used a version II of the *Flores*, which obviously ran to the year 1349; at this point he announces that he will follow an unknown continuation *von ainem anderen* (by another author). After reaching Emperor Frederick III, he supplements his chronicle with the translation of an aetates-table from → Isidore of Seville. The chronicle was reprinted in 1531 with a continuation by Jakob Köbel (Christian Egenolff, Frankfurt).

Steinhöwel mentions that he translated a further *cronick* by a *doctor gwido* on Duke Gotfrid's journey to the Holy Sepulchre. Whether this work is identical with the fourth German translation of → Robert the Monk's *Historia Hierosolymitana* is unclear.

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GABRIEL VIEHHAUSER

Steinruck, Heinrich

ca 1412–70. Germany. Member of the Lower Franconian (*unterfränkisch*) aristocratic von Steinau family, which also used the name Steinruck or Steinrück; author of a German prose chronicle covering Franconian matters. In the first paragraph, Heinrich names himself as the author of *dys hiernach geschriebe buch* (the following written book), and gives the date he starts writing as 10th September 1433. His annalistic notes cover the years 1430–62. Varying in length and detail, they focus predominantly on regional matters. Much attention is given to the weather as well as the wars between margrave Albrecht and Ludwig the Rich of Bavaria 1460–62. However, Heinrich also deals with the struggle between the two archbishops of Mainz, Diether von Isenburg and Adolf von Nassau in 1462. Events with an imperial dimension such as the accession to the throne of Albrecht of Austria in 1438 and of Friedrich

in 1440 are dealt with cursorily. Heinrich's own family history is only touched upon indirectly in his accounts of the feuds of the family of Thüngen, to whom he was related. The chronicle survives in one manuscript (Würzburg, SA, Depositum: Archiv d. Freiherren v. Thüngen zu Weißenbach Nr. 2910; olim cod. Schweinfurt XXXI).

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KERSTIN PFEIFFER

Stella, Erasmus

[Stüler, Stuler]

ca 1460–1521. Germany. Born in Leipzig, Stella studied at Leipzig university from 1477, gaining an MA in 1482. After continuing his studies in Bologna, he worked from 1496 as a physician in Zwickau. In July 1501, Stella became a member of Zwickau's town council. In October 1501, he was appointed as personal physician of Frederick of Saxony, Grand Master of the Teutonic Order, in Königsberg. From 1508 until 1518 he worked as town physician in Zwickau. In 1513 and in 1515, he was elected mayor.

Stella's *De Borussiae antiquitatibus* (printed Basel, 1518), a history of Prussia before the arrival of the Teutonic Order, tries to prove from ancient and medieval sources, that Prussia has always been inhabited by *Germani*. Likewise, the *De rebus ac populis orae inter Albim et Salam commentarii* (completed 1520) identify the ancient Libanothi with the inhabitants of Upper Saxony. It was translated into German by Heinrich von Lindenau (Nuremberg 1546). Stella's historical writings combine geography and history with a focus on connecting German history to the scarce testimony of ancient historians. For this purpose, Stella went so far as to invent epigraphical evidence, among others the *Epitaphium Swanhildis*, an epitaph of the alleged foundress of Zwickau, Swanhild the granddaughter of Hercules, after whom the city was named "Cygnia". Stella's *De rebus ac populis orae inter Albim et Salam commentarii* and the *Antiquitates terrae Misnensis*

survive in a copy of Andreas Althamer (d. 1539): Wolfenbüttel, HAB, cod. 17.32 Aug 4°, 174^r-218^v.

The ascription to Stella of the *De rebus Saxoniae, Thuringiae, Libonotriae, Misniae et Lusatae libri duo*, which he published under the name of Giovanni → Garzoni (Basel 1518) is disputed.

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KLAUS KIPF

Stella, Giorgio

ca 1365-1420. Italy. A son of a chancellor, secretary, notary, and semi-official chronicler of Genoa. Author of the *Annales Genuenses* in Latin. Beginning in 1396, Stella revived the Genoese chronicle tradition, which had been interrupted by the death of → Jacob of Voragine one century earlier.

Unlike his predecessors, Giorgio did not merely treat contemporary events, but set out to construct a history of Genoa from its origin to the present in three books. In book one the author used earlier chroniclers of the city, mainly → Caffaro and his continuators (see → *Annales Ianuenses*), to trace Genoese history down to 1298. Stella began book two by treating the great Genoese naval victory over the Venetians at Curzola in 1298, and book three opened with the French domination of Genoa in 1396 and continued until the year 1405. In that year Stella presented his history to the French governor of Genoa, Jean Le Meingre, who was better known as Boucicaut. His brother, Giovanni Stella (ca 1370-post 1435), then contin-

ued the work down to 1435, but without the same enthusiasm or ability.

Stella's work represented a new style of Genoese history, one which emulated the urban chronicle tradition of his predecessors and yet was on the brink of being a humanistic history. His education had exposed him to the great classical and medieval historians, while his training as a professional notary had put him in contact with some of the most distinguished humanists of his day, including the Florentine chancellor Coluccio Salutati. This combination of classical education and humanistic instruction instilled an ability for textual criticism in Stella that none of his predecessors evinced. Thus, he dedicated a good portion of book one to dispelling myths treated in their works, such as the founding of Genoa by Janus, the Christianization of Genoa in the 1st-century, and the appearance of a fountain of blood before a Saracen attack. Nor did he accept the form *Ianua* as proper usage, seeing it as a medieval neologism for the place name *Genua* used by the 1st-century geographer Pomponius Mela, hence the title of his work is *Annales Genuenses* and not *Annales Ianuenses* as is the case for his predecessors.

It would be incorrect, however, to categorize Stella as a humanistic historian. Not only is the work composed in the annalistic format of his predecessors, but his causal explanations for many important events are altogether medieval. The eruption of Guelf-Ghibelline factional fighting in Genoa in the early 14th century is blamed on the overly ostentatious lifestyle of her inhabitants. Nor does he grasp the historical significance of these two age-old rival factions, commenting that the dispute between them was *irrationabili* (irrational).

Even more strikingly medieval is Stella's treatment of the events of 1396, in which the Genoese voluntarily ceded their city to the king of France. Civil war was partly to be blamed, but beyond this: *fundata fuit et habuit originem Ianua, ut astrologi volunt, sub scorpiione in gradu decimo octavo: Mars namque in scorpiione eius habet locum et gratulatur in eo, ergo sepe Martis impressiones et motus pati Ianua visa est* (Genoa was founded and had its origin, as the astrologers conclude, under Scorpio in the eighteenth degree: for indeed Mars holds his position in Scorpio and revels in it, therefore Genoa appears to have suffered often the assaults and disturbances of Mars).

While the autograph copy of the Stella brothers' chronicle is no longer extant, it does survive in at least 25 manuscripts under varying titles: *Annales*

Genuenses, Historie di Cronache, and Cronache della città di Genova. The three 15th-century codices deemed to be closest to the original text are found in Genoa (Biblioteca Franzoniana, cod. perg. 94), Paris (BnF, lat. 5900), and Milan (Biblioteca Trivulziana, cod. cart. 1498 C 21).

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BRIAN BECKER

Step'anos Asolik [Stephen of Taron]

10th / early 11th century. Armenia. Author of a *Tiezerakan Patmut'iwn* (Universal History) in three parts, from Creation to the year 1004. Step'anos Asolik was a *vardapet*, an Armenian clerical scholar, and was reputedly very long-lived. He wrote his history at the behest of the kat'olikos Sargis Sewanec'i, drawing upon a wide variety of sources for events before his own lifetime. The first book is a history from Creation to the end of the third century; the second book begins with the reign of King Trdat III and the conversion of Armenia to Christianity, and gives a brief history of the fall of the Armenian kingdom, the era of Persian and later Arab domination, and the rise of renewed Armenian independence under Ašot I Bagratuni. The third book is also the longest by far, covering the period that would later come to be seen as the apogee of independent Armenia; Asolik describes the flourishing monasteries and cultural life, the occasional battles against Daylamite or Buyid emirs, and the strengthening power of the Byzantine emperors. The *Universal History* is our only reliable source for tenth-century Armenian history after the death of → Yovhannēs Draxanakert'c'i, and is a useful cross-check for the Greek and Arabic histories of the same period.

The *Universal History* survives in approximately twenty manuscripts. Over half of these are held in the Maštoc' Matenadaran in Yerevan (Armenia), including the earliest, ms. 2865, which was completed in 1567.

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TARA L. ANDREWS

Step'anos Örbelean

ca 1250?-1304/05. Armenia. Son of Tarsayij, the feudal lord of the Armenian province of Siwnik' (Sisakan). Ordained as the metropolitan of Siwnik' in 1286, he was the author of the Armenian-language *Patmut'iwn Nahangin Sisakan* (History of the Province of Sisakan), completed in 1299. Orbelean's work, set against the backdrop of Armenian history, provides significant information about the Orbelean princely family, the Mongols and their rule over Armenia, and neighbouring countries such as Georgia. Orbelean's *History* is noteworthy for the large number of sources that he utilizes: royal and ecclesiastical archives, Armenian and Georgian historical compositions, manuscript colophons, and inscriptions carved on public edifices. Orbelean's prominent position as a leading church dignitary and his involvement in Armenian political, ecclesiastical and cultural history is reflected in both his *History* and his rhetorical verses of lamentation composed in 1299 at the behest of Xaç'atur Keč'arec'i. The lament, an allegorical poem told from the point of view of the ruined cathedral of Ējmiacin, reflects contemporaneous anxieties regarding the seat of the Armenian High Patriarchate and also advocates the re-assembling of Armenian political and ecclesiastical figures for the restoration of independence.

Although the *History* survives in at least thirty-two manuscripts, the vast majority of these remain unexamined. ŠAHNAZAREAN'S 1859 edition was based on only one manuscript; EMIN'S 1861 edition was based on the ŠAHNAZAREAN text and one additional manuscript. Manuscripts include Yerevan, Maštoc' Matenadaran, ms. 8029 (a miscellany copied before 1376 at Koksü by the priest Terter Yerevantsi); Maštoc' Matenadaran, ms. 3480 (a miscellany copied in 1634 by Yeghiazar at Monastery of the Holy Theotokos); Maštoc' Matenadaran, ms. 2407 (collection of poems copied in 1642 by priest Hohan at Shosh); Maštoc'

Matenadaran, ms. 3628 (collection of poems copied in 1682 by Hovnat'an Naghash); Julfa, Library of the All-Saviour Monastery, ms. 526 (copied in 1618 by priest Aristakes); Venice, Biblioteca Mechitarista di San Lazzaro, ms. XI.5

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TAMAR BOYADJIAN

Stephen of Rouen

[Rothomagensis]

d. after 1168. France. Probably a teacher at the monastery of Notre-Dame-du-Bec in Normandy and author of a number of short poems, he wrote the 4390-line *Draco Normannicus* (Norman Standard), a history of the reign of Henry II, from the death of the Empress Matilda in 1167 to the peace between Henry and Louis VI of France in 1168. Inside this framework there are many digressions and poetic set-pieces, speeches of the kings to their troops (cf. Lucan), letters between Henry and King Arthur, prophecies of Merlin, reference to Roland. To glorify Normandy and underline Henry's claim to it, Stephen uses historical sources, either directly (→ William of Jumièges, → Dudo of St. Quentin, → Robert of Torigni and anonymous histories of the French kings) or in a potted version like those recorded in the 12th-century Bec catalogue. However, direct personal knowledge of Henry's activities in France provides details unavailable in other contemporary historians, including the king's gift of a stick which he hoped would be buried with him. Included also are discussions of the papal schism and the quarrel between the king and Thomas Becket. The text is extant in a unique manuscript of the 15th century (Vatican, BAV, ottob. lat. 3081).

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KEITH BATE

Stetter, Johann

d. ca 1400. Germany. Town councillor in Konstanz. The author of the first substantial *Konstanzer Stadtchronik* was active as a member of the council and as treasurer of the municipal authority. His historical writing was noted for its reliable information on contemporary council policy, for its patrician perspective and for its official tone. The text is lost, but attempts have been made to reconstruct it, with mixed success, from the later chronicles by Christoph von Schwarzach (Konstanz, StA, A I 2) und Jakob Reutlinger (Überlingen, StA, Reutlinger Collectaneen 1). The sections which have thus been recovered span the years from 1206 to 1388, with a list of mayors to 1397. They contain accounts of 13th-century Konstanz town history, and record in detail the events of the second half of the 14th century, to which Stetter was an eyewitness. It is not known whether these annalistic notes originally had a preface or described the foundation of the city. It seems that Stetter seldom deals with Episcopal matters, though it is possible that this material was simply not transmitted if it was uninteresting for Schwarzach and Reutlinger. His sources are unknown, but he clearly had access to some kind of lost municipal annals for the period before the mid-14th century. Almost all Konstanz historians of the 15th and 16th century used Stetter's *Stadtchronik*, traces of which are clearly visible in the → *Chronicon Constantiense* or in the work of Gebhard → Dacher.

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ANDREAS BIHRER

Stolle, Konrad

ca 1430–1505. Germany. Curate at the Collegiate Church St. Severi in Erfurt. Stolle's prose chronicle *Memoriale* or *Thüringisch-erfurtische Chronik*, which is written in Central German with Latin insertions, draws on Johannes → Rothe, the → *Chronica Thuringorum* and the → *Historia de landgraviis Thuringiae*. The first part mainly rests on Rothe, starting with Noah and the Deluge. The chapters concerning Stolle's own period give a much more detailed and original account, inserting pamphlets and letters, popular songs and other contemporary sources, such as a Latin poem concerning the conflagration of Erfurt (1472) and an account of the Pazzi Conspiracy in Florence (1478). The *Memoriale* is regarded as the most important source for the history of Thuringia in the late Middle Ages and a key source for the linguistic study of Central German. It is also widely cited as a source for cultural history on account of its detailed descriptions of the customs and manners of the period. The autograph is in Jena (UB & LB, ms. sag. q. 3).

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DANIEL GOTZEN

Stone, John

[John of Canterbury]

d. 1481. England. Author of monastic annals covering 1415–71/2. Stone hailed from Kent, probably from the village of Stone in Oxney. He was a Benedictine monk of Christ's Church, Canterbury for over sixty years, and his annals, now Cambridge, Corpus Christi College, ms. 417, are concerned not with the administration of the church but rather with its liturgical life and daily monastic duties. In the opening statement to his chronicle, Stone says he began writing in the fiftieth year of his monastic life, 1467. Two entries detail Stone's care of the relics of the cathedral: those of St. Feologild and St. Osmund. Stone's source material includes correspondences, registers, ordinances, and martyrology. The final ten years of the text reflect a chronicler who relied on personal observations, for many entries describe the effects (mostly ill) that weather had on the church and its inhabitants. Stone also wrote many

obituaries of monks and laymen and recorded visitors to the cathedral, among them Henry VI. Stone's final entries appear to have been written in February 1471/72. A later brief entry for 4 October 1472 in a different hand describes the coronation of James Goldwell as bishop of Norwich.

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ALEXANDER L. KAUFMAN

Storie Pistoresi

[Istoria Pistolesi]

14th century. Northern Italy. Anonymous prose chronicle in Italian on the history of the Tuscan city of Pistoia from 1300 to 1348. Finished in or shortly after 1348, it covers the period in 150 chapters. The first part ends in 1329, when Florence finally prevailed in Pistoia, the second in 1348. Whereas the first part describes the conflict between the Guelph Cancellieri (partisans of the "Neri") and Ghibelline Panciatici (adherents of the "Bianchi") the second part gives an account about further wars in Northern Italy. It also reports on various events in Europe and the Mediterranean including crusading in Smyrna, Cyprus and Spain, and incidences of plague. Remarkably it ends with the death of pope Boniface VIII (1303).

Probably → Francis of Prague used this chronicle during his stay in Italy (ca 1350). There are five extant manuscripts: Florence, BNC, Magliabechiano XXV, 28; BNC, Magliabechiano-Stroziano XXV, 560; BNC, Palatino 683; BNC, Rossi

Cassigoli, and Florence, Biblioteca Marucelliana, C, 189. The oldest (Magliabechiano XXV, 28) bears an endorsement by a certain Jacobus Francischini de Ambrosiis, written in 1396. *Editio princeps* by Iacopo and Filippo Giunti (Florence 1578).

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STEFAN ALBRECHT

Straßburger Archivchronik

early 16th century. Alsace. Named by its editor after the archive where it was found and is still kept. The main part of this German-language chronicle was compiled in 1510 with continuations reaching into the 1560s. The chronicle consists of a series of complementary historical narratives: firstly, a history of the town from its legendary origins onwards; secondly, a mainly political history, including guild registers, which was later continued up to 1577; thirdly, an episcopal history followed by accounts of feuds and wars; and, finally, a digest of events from 40 BC to AD 1550. Many pages between and even within the texts have remained empty.

The anonymous authors appear to have been laymen, a participation of Sebastian Brant (1457–1521; author of the *Narrenschiff*) being very likely. The chronicle is mainly a civic chronicle, predominantly about the town, its inhabitants, internal events and external relations, supplemented by moralisings and admonitions against civil strife. But there is also a detailed report of the wedding celebrations (wrongly dated 1473) of Charles the Bold, duke of Burgundy, and Margaret of York. For the printed version, passages of the five original parts were re-arranged to create one chronological sequence from the 1370s to the end of the 16th century. There is only one manuscript, a volume containing 610 folios: Strasbourg, Archives de la ville et de la communauté urbaine, 6R 18 (16th century). It has never been edited in its entirety.

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JAN ULRICH BÜTTNER

Strecche, John

fl. 1407–25. England. An Augustinian canon of St Mary's Priory of Kenilworth, Warwickshire, Strecche was an antiquarian and a chronicler of English history, most notably of the reigns of Henry IV and Henry V. Two volumes survive that were most likely compiled by him: BL, add. ms. 38665 and 35295. The former contains five Latin prose texts, two of which, the *Liber Cato-nis* and Aesop's fables, are in his hand. The latter is Strecche's most notable contribution to the chronicle tradition, a collection of romance and historical texts, bearing his name in acrostic on fol. 246^v and in monogram on fol. 2^v. This compilation includes a *Historia regum Anglie* or *Historia regum omnium Anglorum*, which Strecche divided into five books with a brief preface on the history of England from Brutus to 827. The first three books chronicle England from the early Anglo-Saxon kings to the Norman Conquest; the fourth covers 1066 to 1399, and the fifth the reigns of Henry IV and Henry V. The latter occupies a third of the *Historia* and paints Henry V in a positive light. Strecche describes certain episodes of the French war in unique detail, but at times relies on rumour and gossip.

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ALEXANDER L. KAUFMAN

Stregghi, Alessandro

fl 1400s–d. before 1480. Italy. Civic chronicler and member of the *Collegio degli Anziani* (Council of the Elders) of the Commune of Lucca. His family was involved in the public life of the city-state from the early 13th century, and both his father and grandfather were notaries.

Stregghi composed the verse *Cronache di Lucca* (Chronicles of Lucca) in the vernacular using *ottava rima* in the 1430s. It was originally divided into eighteen cantos but another seven, dedicated to the mercenary captain Niccolò Piccinino and entitled *Il Piccinino*, were added at a later date. The work was disseminated in prose as well as in verse form and presents a history of Lucca from its origins in antiquity to the events of Stregghi's own times, most notably the demise of Paolo Guinigi's *signoria* in 1430 and the Milanese involvement in the affairs of Lucca in the years thereafter. The direct experience of these last events enabled Stregghi to bring them to life, praising the Milanese allies of Lucca at the expense of the Florentine enemy. The poem is thought to be among the earliest surviving chronicles to treat the city's foundation, which is traced to the Trojan Artomone.

Three manuscript copies survive, all in Lucca's Biblioteca Statale (ms. 942, the most complete, dates from the 18th c.; ms. 1661 and ms. 2629 were written in around 1460). The latter are embellished with spirited drawings that are noted for their descriptive details and expressive narratives.

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FLAVIO BOGGI

Stromer, Ulman

ca 1329–1407. Germany. Son of a merchant family in Nuremberg, and author of a town chronicle. After marrying Anna of Sulzbach in 1358, Stromer became the leader of one of the wealthiest wholesale houses in the German Empire. His success was completed with the foundation of the first paper mill, one of the main topics in his chronicle. Stromer was a member of the city council, which he led from 1396. His importance in Nuremberg society was reinforced by his close connection to the Wittelsbach family.

In 1385 he started writing the first chronicle of Nuremberg, *Püchel von meim geslecht und von abentewr* (Book of my family and of adventures), on which he worked until his death in 1407. This prose work, which is characterized by autobiographical elements, is one of the earliest vernacular reflections about individual life and thinking. The text consists of 36 chapters and is divided into three main parts which describe 1) the imperial and local history of 14th-century Nuremberg, 2) a family history with autobiographical reflections and 3) trade and statistical information (customs duty, weights and measures, commercial matters). The account is embellished with a detailed record of civil trade and political life, and key historical facts. The history and genealogy of the author's own family and people related to it are charted over several generations. Among his main aims are to give an account of late 14th-century economic life, to provide an orientation for his descendants, and to anchor his own life in the social hierarchy of his time. The chronicle expresses a new way of thinking, marked by self-reflection within the context of a shifting sense of identity and mentality.

Stromer's chronicle was adopted and completed in 1490 by Hans Haller. It was copied until the 17th century; the best manuscript is Nürnberg, StA, Hegel A-C. A partial Latin translation was probably produced by Hartmann → Schedel.

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GESINE MIERKE

Sturekrönikan (Sture's Chronicle)

15th/16th century, final version not before 1496. Sweden. A rhymed chronicle in Swedish, focussing on the deeds of the Swedish regent Sten Sture, after whom the chronicle was named by the modern editor. In reality this was originally two chronicles, one dealing with the years 1452–87 (ca 3400 verses), the other 1487–96 (ca 800 verses).

The former was written in the circle of Sten Sture, who succeeded Karl Knutsson as the leader of the anti-Danish faction, with the title

riksföreståndare (protector of the realm) and ruled Sweden 1471–97 and again 1501–3. This chronicle continues the anti-Danish propaganda from → *Karlskrönikan*, depicting the leaders of the faction fighting for Swedish independence as heroes, in particular Sten Sture. The battle of Brunkeberg (1471), where a Danish army was defeated, and Sten Sture's victory over Ivar Axelsson (1487) form its climax. The chronicle ends by portraying Sten Sture as a national liberator, urging the Swedes to unite in order to preserve the Swedish realm as an independent political entity.

The latter chronicle is critical of Sten Sture although without supporting King Hans of Denmark who forced the Swedes to accept him as king in 1497. This attitude corresponds to that of Archbishop Jacob Ulfsson (1470–1514) in Uppsala, which suggests that the chronicle may have its origin in the circle around him.

The combined work is preserved in a manuscript from the early 16th century, Stockholm, Kungliga Biblioteket, cod. D 5, and some later copies.

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OLLE FERM

Sturla Þórðarson

1214–84. Iceland, Norway. Icelandic magnate and writer, nephew of → Snorri Sturluson, and author of *Hákonar saga Hákonarsonar*, *Magnúss saga* and *Íslendinga saga* (→ *Sturlunga Saga*). After the Icelanders had submitted to the king of Norway (1262), Sturla was summoned to Norway as the king's enemy but was pardoned and commissioned with writing the biography of King Hákon (1204–63, king 1217–63). He wrote the saga in Old Norse in the years 1264–65. The saga is preserved in three main, more or less complete manuscripts from the 14th and 15th century. The editions are usually based on *Skálholtsbók yngsta* (Copenhagen, Kongelige Bibliotek, Additamenta 81 a, fol., ca 1460), but no full examination of the manuscripts has been carried out.

Hákonar saga is the most detailed biography of any Norwegian king. It follows Hákon's life and career in strict chronological order from

his birth to his death, including some anecdotes from his childhood, describing the complexities of his disputed election (1217–23) and giving a detailed account of his reign. Although biased in Hákon's favour, its wealth of factual information, based on oral as well as written sources, makes it an important source for Norwegian history in the period. By contrast, it has received less interest from a literary point of view. Its narrative is less vivid and closer to a chronicle than earlier sagas and its portrait of King Hákon is usually considered dull. This is hardly the result of lack of skill on Sturla's part, but must be understood in light of the changes in the theory and practice of contemporary monarchy. Sturla's Hákon is the Christian *rex iustus* and head of state rather than the patron and warrior chieftain of earlier sagas. Sturla devotes relatively much space to civilian matters, diplomacy, legislation and festivities and to the articulation of a royalist ideology, although warfare still receives great attention. As a military historian, Sturla shows a good grasp of tactical and strategic issues, but pays less attention to dramatic episodes.

Magnúss saga, dealing with the reign of Hákon's son Magnús (king 1263–80), nicknamed the Lawmender after his extensive legislation, was begun by Sturla during a later stay in Norway in 1278, commissioned by the king, and probably finished in Iceland after the king's death. Only two leaves of the saga have been preserved, in addition to some extracts or references in other sources, mainly the Icelandic Annals. The extant parts give a similar impression as the less dramatic parts of *Hákonar saga*, chronicling the king's itinerary and listing various meetings and other events during King Magnús' mostly peaceful and undramatic reign.

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SVERRE BAGGE

Sturlunga Saga

ca 1300. Iceland. Old Norse. A compilation of older sagas. An important source for Icelandic history of the Sturlung Age, so named after chieftains

of the Sturlung family who dominated the political scene at the time. The title *Sturlunga saga* is not found before the 17th century. *Sturlunga saga* belongs to the contemporary sagas. In many cases the authors had witnessed the events they describe or had gathered stories from eyewitnesses.

There are two versions, *Króksfjarðarbók* (Reykjavík, Stofnun Árna Magnússonar, AM 122 a, fol., ca 1360–70) and *Reykjarfjarðarbók* (Reykjavík, AM 122 b, fol., slightly younger). *Króksfjarðarbók* has lacunas, and only 30 out of ca 180 leaves remain of *Reykjarfjarðarbók*. However, both codices are preserved in copies from the 17th century. *Króksfjarðarbók* has preserved the original redaction of the compilation and contains *Þorgils saga ok Hafliða*, *Sturlu saga*, *Prestsaga Guðmundar góða*, *Guðmundar saga dýra*, *Hrafnis saga Sveinbjarnarsonar*, *Íslendinga saga*, *Þórðar saga kakala* and *Svínsfellinga saga*. A few shorter texts are probably written by the compiler, among them *Geirmundar þáttur heljarskinns* and *Haukdæla þáttur*. The former, which opens the compilation, starts in the migration period and ends with genealogies which connect the early history with the sagas of the compilation. The latter, which follows the family of Haukdalr from the migration period up to about 1200, serves the same function.

The compiler of *Sturlunga saga* gives a continuous account of Icelandic history from 1117 (the beginning of *Þorgils saga ok Hafliða*) up to the fall of the Icelandic Free State (1262–4). In the younger redaction, *Reykjarfjarðarbók*, miracles about bishop Guðmundr Arason and *Árna saga biskups* have been included. *Þorgils saga skarða* and *Sturlu þáttur* are found only in late copies of the younger redaction. *Reykjarfjarðarbók* continues the chronicle up to 1290/1.

The older sagas in *Sturlunga saga* are in some cases split, and where two sagas deal with the same events the compiler normally chooses the fuller form and omits the other, which results in most of the older sagas being passed down with lacunas. Only *Hrafnis saga Sveinbjarnarsonar* exists as an independent text outside *Sturlunga saga*. The compiler of *Sturlunga saga* cannot be identified with certainty. Of the authors of the individual sagas only the author of *Íslendinga saga* is known. This saga, which amounts to nearly half of the original compilation, was written by → Sturla Þórðarson (1214–84).

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Literature: G. NORDAL, *Ethics and Action in Thirteenth Century Iceland*, 1998. S. TÓMASSON, "Sagnarit um innlend efni—Sturlunga saga", in G. Nordal, *Íslensk bókmenntasaga* I, 1992. *RepFont* 10, 520–3.

ELSE MUNDAL

Stuttgarter Stiftschronik vom Hause Württemberg

(Chronicle of the Stuttgart monastery of the family of Württemberg)

third quarter of the 15th century. Germany. This short High German prose chronicle, covering four manuscript pages, is the oldest attempt at a historiography of the House of Württemberg in the German language. The anonymous author traces the history of the counts of Württemberg, beginning with Eberhard the Illustrious in 1265 and ending with Ulrich in 1463. A genealogical listing of the diverse rulers, containing exact information about the date of death of each of them, is combined with a detailed characterisation of the military conflicts the counts of Württemberg were involved in. Emphasis is placed on the military activities of Eberhard, who founded the Stuttgart monastery in 1321: his bellicose potential is predicted in the narration of his birth: *duont hin das kint, denn wil es lept, so gyt es allem Swabenland ze schaffen mit kriegen* (Get rid of the child, as he will plague Swabia with wars all his life). The chronicle is known in one single manuscript (Lindau, StB, cod. P I 1) containing a collection of historical texts. At the end of the 15th century it was integrated, in parts verbatim, into the → *Chronik der Kaiser, Könige und Päpste, sowie der Grafen von Württemberg* and the *Schwäbische Chronik* of Thomas → Lirer.

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STEPHANIE SEIDL

Suetonius Tranquillus, Gaius

1st–2nd century. Italy. Born ca 70 AD, perhaps in Hippo Regius (now Annaba, Algeria), Suetonius was trained as a rhetor in Rome, where he enjoyed the patronage of Pliny the Younger. Later he was a librarian and secretary at the court of the emperor Hadrian, but was dismissed because of links to an alleged conspiracy. He seems to have been able to continue his work as a scholar in private into the 130s, though the year of his death is unknown. His works include *De viris illustribus* (On famous men), of which only *De grammaticis* (On grammarians) remains, and *Pratum* (Meadows), or *De rebus variis* (On various things), extant only in fragments.

Suetonius' best known and most influential extant work is his *De Caesaribus vita libri VIII* (The lives of the Caesars in eight books), a collection of biographies of twelve emperors from Julius Caesar to Domitian. Although this work focuses on the person of each ruler, it also pursues a historiographical purpose, demonstrating how in the course of these emperors' reigns the empire emerged and developed. Suetonius used the same sources as → Tacitus, but in a very different way. His influence in later periods too can be compared to that of Tacitus. In Late Antiquity he influenced the → *Kaisergeschichte* and the → *Historia Augusta*, and Charlemagne's biographer Einhard.

The oldest and best manuscript of the "Caesars" is the early 9th century Paris, BnF, lat. 6115 (Memmianus). *De grammaticis* was also contained in the lost 9th century Hersfeld codex which was central to the transmission of some of Tacitus' works. Further important codices for the text of the "Caesars" are Wolfenbüttel, HAB, gud. lat. 166 (11th century) and Vatican, BAV, lat. 1904 (11th century). The *editio princeps* of the "Caesars" was published by Iohannes Andreas Campanus in Rome (1470). The *editio princeps* of *De viris illustribus* appeared in Venice a year later by an anonymous editor. Several more editions of either work followed before the end of the century. Among the early modern editions of the "Caesars" that of Isaac Casaubon (Geneva 1595) is noteworthy. It was Casaubon who restored the original division of the work in eight books.

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JOSEF LÖSSL

Suger of St. Denis

1081–1151. France. Abbot of the Benedictine monastery of St. Denis, counsellor of Louis VI and Louis VII. Author of the *Vita Ludovici Grossi regis* (Life of Louis the Fat). Written after the death of Louis VI, ca 1142/3, the text offers a selective and panegyric account of his deeds in which Suger himself plays a prominent rôle. The work is notable for its national outlook. Suger presents the French king as protector of the pope against evil emperors and makes him appear as leader of a national community, when Louis assembles troops to counter an attack by Henri V. The text is dedicated to bishop Joscelyn of Soissons, royal counsellor and Suger's best friend. It inaugurates a series of regnal lives all written in St. Denis. The only complete manuscript (Paris, Bibliothèque Mazarine, ms. 2013) may have been written under Suger's supervision. Annotations suggest a liturgical use for the commemoration of the king's death. Two manuscripts (Chantilly, Musée Condé, 869; Vatican, BAV, regin. lat. 624) contain a French translation used by → Primatin composing the *Grandes Chroniques*.

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BEATE SCHUSTER

Suggerode, Gerard

15th century. Low Countries. Born in the duchy of Julich in 1397, Suggerode was canon at the Chapter of St. Mary in Utrecht. He wrote a short chronicle about events in Utrecht, Holland and Gelre until 1459, which has survived, possibly in autograph, in Utrecht, UB, 10 B 6. XV. He was also responsible for the codex Gießen, UB, 160, containing among other things the *Chron-*

ica of → Martin of Opava with a continuation, and some poems about the construction of the churches in Utrecht and Deventer. His name is mentioned repeatedly as the copyist of this codex, but his authorship of the continuation and other unique material is disputed: → Peter of Herentals is usually cited as the author of the *Continuatio ad chronicon Martini Poloni*.

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ROBERT STEIN

Suho, Albert

[Suhow, Suhof, Kuel, Kuy]

15th century. Germany. Author of the Low-German *Der werlde lop* (The course of the world). Born the son of a vicar at St. Johann's (Osnabrück) of the same name probably in 1394 (dated by the colophon of his chronicle), Suho's biography remains fragmentary: he held different clerical offices at St. Johann's, participated at the Basel Council in 1432–6 as an Osnabrück official, was appointed general vicar of the Osnabrück diocese in 1442, and became dean of the Calends Fraternity (*societas vulgo confraternitas calendariorum*) at St. Marien (Osnabrück) in 1445.

Suho's Low-German world chronicle is entitled *Mundi cursus in latino, in teutonico der werlde lop*. The chronicle covers the time span from the Creation to 1477 in 255 chapters arranged by the *six aetates mundi*. Biblical and exegetical reflections dominate compared to information on historical and contemporary matters. Suho's chronicle is largely a work of compilation with many explicit quotations (often in Latin) from such works as Peter of Riga's *Aurora*. In 1553 Dietrich Lilie (OSB) drew on Suho for his adapting translation of Ertwin → Ertman[n]'s *Catalogus episcoporum Osnabrugensium* (cf. RUNGE 1891). There are two extant manuscripts: Kraków, Biblioteka Jagiellonska, mgq 1481, fol. 2^r–175^v, olim Berlin, mgq 1481, which includes six rough but colourful miniatures, and one recently re-discovered in Westphalia: Warburg, St. Johannes Baptist, without shelfmark, which possibly could be Suho's autograph.

Suho's *Speculum futurorum temporum* (Mirror of future times, sole manuscript: Osnabrück, SA, Dep. 58d, msc. Nr. CV, fol. 1^r–90^r), which he finished in 1428, can to some extent be counted as

historical work as far as it includes diverse examples from Osnabrück's contemporary history and uses historical sources (→ Martin of Opava) to underline statements on clerical organisation and reform.

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HIRAM KÜMPER

al-Sūlī

[Abū Bakr Muhammad bin Yahyā bin al-'Abbās bin Muhammad bin Sūl]

257–335 AH (874–947 AD). Mesopotamia. Born into an illustrious Baghdādī family, al-Sūlī was an eminent author, collector and editor of poetry (*dīwāns*), an excellent player of shatranj (an ancestor of chess) and a noted teacher. He was admitted to the court of Al-Muktafī between 902 and 908 AD when he beat the previous court champion at chess. His ability as a master player became legendary, as did his *Kitāb Ash-Shatranj* (book of chess), the first book on chess strategy. Under the Abbaside caliphs al-Muktafī, al-Muktadir and al-Kāhīr, and in a particularly privileged position under his former pupil al-Rādī, he served as *nadīm* (court companion) and tutor, but never held any administrative post. In the past, members of Al-Sūlī's family had been appointed to the court of the Abbasides, like his famous ancestor Ibrāhīm bin al-'Abbās bin Muhammad al-Sūlī, master of ornate prose and poetry. Upon the death of al-Rādī in 940 AD, al-Sūlī fell into disfavour due to his leaning towards the Shia Islam. Accused of Alid sympathies he went to Wasid, then Basra, received by Badjkam, appointed as *amir-al-umara* (938 AD). He died in Basra.

Al-Sūlī's historical work, the *Kitāb al-Awraq* (Book of Pages [on the History of the Abbasids and their Poetry]), a collection of accounts about the Abbasid caliphs, their poetry, their ministers and secretaries, survives only in fragments (e.g. Paris, BnF, arabe 4836; Cairo, Azhar, Ta'rikh no 443). The first part of the work is arranged chronologically and the second part provides the

dates about the poetical output of the caliphal court. It includes the *Akhbār al-Rādī wa'l-Muttakī* (History of the Caliphs al-Rādī and al-Muttakī), an original and eye-witnessed chronicle of this time of crisis for the Abbasids. The voluminous work (five to six volumes) was never finished.

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CHRISTIANE THOMSEN

Sulpicius Severus

ca 360-420. Gaul (France). Born into the provincial nobility in Aquitania, Severus studied rhetoric and practiced law in Bordeaux. In 394, following the death of his wife, he renounced his wealth and embraced an ascetic lifestyle. Over the course of the next decade, between 396 and 404, he composed the *Vita sancti Martini* and other writings in praise of St. Martin, the miracle-working bishop of Tours.

In 404, Severus completed his *Chronicorum libri duo*, an epitome of sacred history in two books that runs from creation to the year 400. The first book is a compendium of Old Testament events ending with the Babylonian exile. The second book completes the cycle of Old Testament history and then gives an abbreviated account of early Christianity, with an emphasis on the ten persecutions of Christians and Constantine's reforms (2.28-34) and the Arian (2.35-45) and Priscillianist controversies (2.46-51) in the west, for which two controversies the work serves as an important contemporary source.

The (Christian) sources of this erudite work include the chronography of → Julius Africanus and the chronicles of → Hippolytus of Rome and → Eusebius. Like the works in Severus' Martinian dossier, the *Chronicorum libri duo* are written in a lucid, classicizing Latin that reflects not only the author's educational pedigree and personal literary pretensions but also his attempt to appeal to the literary sensibilities of his cultured Christian target audience. The work survives in only one medieval codex, the 11th-century Vatican, BAV, pal. lat. 824. The *editio princeps* was published in Basel in 1556 by Matthias Flacius Illyricus, and six further known

editions subsequently appeared in the 16th and 17th century.

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ANDREW J. CAIN

Sumario analístico de la Historia

Gothica

(Annalistic abbreviation of the *Historia Gothica*)

ca 1280. Castile (Iberia). A much abbreviated rendering in Castilian of Rodrigo → Jiménez de Rada's *Historia Gothica*, the *Sumario* is contained in a single manuscript, Madrid, BNE, ms. 10046, alongside other texts from the Cathedral of Toledo. The extant copy is not complete and has many contemporary marginal corrections and revisions. The translation, often more a summary than an accurate rendering in Castilian, concentrates on more recent times, the early sections covering the Gothic rulers of Spain being annalistic in nature. In parts it bears significant resemblance to the → *Anales toledanos terceros*, also contained in the same codex and drawn from one manuscript of Rodrigo's chronicle. The translation adds little to the Latin text, although it does continue into the reign of → Alfonso X, where it concentrates on the life of Alfonso's brother Enrique, a Roman senator. The language of the translation shows significant Leonese influence, probably due to the origins of the scribe, as the *Sumario* itself betrays no Leonese ideological leaning. WARD's analysis of content suggests an aristocratic source, while CATALÁN and JEREZ's codicological analysis demonstrates close links to the Cathedral of Toledo.

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AENGUS WARD

Sumario del despensero

[Sumario de los Reyes de España]

ca 1406-54. Castile (Iberia). Short chronicle composed by assembling the data on forty Spanish medieval kings, from Pelayo (8th century) to Enrique III (15th century). The *Sumario* has been attributed most frequently to Juan Rodríguez de Cuenca, but it is not clear who this was. The author identifies himself as dispenser of Queen Leonor (d. 1382), wife of King Juan I (1379-1390). An alleged affinity for the Jewish people evident in the chronicle have led various scholars to speculate that the author was Jewish. Some scholars of the 17th and 18th centuries stated that they had seen an early printed copy of the *Sumario*, which may contain the author's name and other important details. But this book has never been recovered, and its existence is doubtful. Thus, the author remains unknown.

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ÓSCAR PEREA-RODRÍGUEZ

Sunthaym, Ladislaus

ca 1445-1513. Germany. Originating in Ravensburg in Upper Swabia, Sunthaym studied at the University of Vienna (1460-5) where he had family contacts, then became a priest in the diocese of Konstanz. In 1504 he was appointed *Domherr* of St. Stephan's cathedral in Vienna.

Around 1500 he was appointed by emperor Maximilian I as first royal court historian. Sunthaym epitomized the new scholars of Maximilian's court, who, though not themselves humanists, adopted humanist innovations, methods and practices of investigative research, travelling in search of sources, and thus forming a bridge between medieval and early modern historiography. In 1503, Sunthaym coined the term *Neue Historien* (new histories) to describe this approach.

Sunthaym's first project was a study of the house of Babenberg, commissioned by the monastery at Klosterneuburg on the occasion of the canonisation of St. Leopold. This led to three separate compositions. First the *Tabulae Claustroneoburgenses*, a history of the Babenbergs in Klosterneuburg in eight illuminated vellum pages, which survives in autograph in Klosterneuburg, Stiftsbibliothek, CCl. 130, with copies in Vienna, ÖNB, cod. 2918, 7752, 8700, 8080, 14809 and St. Pölten, LA, cod. 78/II. Secondly, a painted triptych (oil on wood) with the Babenberg family tree, which once hung in the cloister of the monastery. And finally the printed incunabula *Der löblichen fursten und des lands österrich altharkomen und regierung* (origins and government of the praiseworthy princes and the land of Austria), printed in Basel by Michael Furter sometime after 1491, together with a Habsburg genealogy by Heinrich → Steinhöwel.

For Maximilian, Sunthaym was expected to answer spontaneously whatever historical questions arose, and one such query led to his drafting a short monograph on the history of the red-white-red stripes in the Austrian coat of arms (Innsbruck, LA, Urkunde I 8048). Longer term, Maximilian charged him with finding and evaluating material on Habsburg-Austrian history. Sunthaym took this to include not only past history but also, influenced by Konrad → Celtis's project *Germania illustrata*, topography and description of the country. In the course of five expeditions around the country he drew together genealogical material on the Habsburgs and many Upper German noble families, and produced a description of large parts of Upper Germany and the Habsburg territories (Stuttgart, LB, cod. hist. 2° 249 und 250; and its copies Vienna, ÖNB, cod. 15283 und Steyersberg, Schlossarchiv, Hs. 2). Most of what he gathered remained a collection of raw materials. Only a small proportion was, at the Emperor's behest, assembled to produce a

finished text, as found in letters to the king and to Matthäus Lang (22 Jun and 30 Nov 1503: Vienna, HHSA, Hofakten des Ministeriums des Inneren, Fasz. 3102) or in the codices Vienna, HHSA, Hs. Blau 4 and Munich, BSB, clm 1231.

In the last years of his life, Sunthaym was assigned amanuenses who copied his finished works and large parts of his collection for Jakob → Mennel and others. In this way the majority of the surviving manuscripts were produced around 1509–12, among them the particularly important miscellany codex Vienna, ÖNB, cod. 7692. These copies, which sometimes duplicate themselves, preserve much that is lost in autograph. Although his evaluation of his collection was limited, Sunthaym was a thorough collector, and a precise and positivistic historian, who eschewed historical fictions. His collection, which still has never been systematically studied, incorporates text from some important sources, such as excerpts from the chronicle of Jakob → Unrest.

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CLEMENS JOOS

Surquet, Jearr [Hoccalus]

15th century. France. Middle French chronicler, born in Béthune but resident in Lille in the second half of the century, who wrote about the Flemish revolts of 1488–91 against the regency Maximilian of Austria over the Low Countries after the death of Mary of Burgundy. This memoir was written in 1490, while the events were still in progress. Two manuscripts were known, both now lost. Arras, BM, 1144, which was copied around 1673, was destroyed in 1915. The second, from Lille, is untraceable.

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PETER S. NOBLE

al-Suyūti

[Abd al-Rahman bin Abi Bakr Jalal al-Din]

849–911 AH (1445–1505 AD). Egypt. Born in Cairo, but of Persian origin, al-Suyūti was a teacher of hadith, jurist, philologist, historian and Sufi, and his works embrace all the aspects of Islamic science. He wrote over 500 works on diverse themes, including the tradition of the Prophet (*Sunna*), narrations and *hādith*, jurisprudence (*fiqh*), linguistics, geography, history and literature. In all of these fields he is important not only for his own insights but for the many earlier lost sources which he quotes precisely. In the field of history he made several contributions. He wrote a history of Egypt, the *Husn al-muhadara* and a history of the caliphs called *Ta'rikh al-khulafā'*, and other biographical collections. He died on the island of Rawda in the river Nile.

His *Husn al-muhadara fi akhbār al-Misr wa'l Kahirah* (Agreeable Colloqui on Misr and Cairo)

is a history of Egypt and Cairo which also includes his own autobiography.

The *Ta'rikh al-khulafā'* uses earlier historical sources for the Caliphs from the death of the Prophet until the author's lifetime, including al-Dhahabi, al-→ Khatib al-Baghdadi, → Ibn 'Asakir, al-→ Dīnawarī and others. The biographies of the first caliphs are very detailed, providing us the key events of their reigns. When he comes to the Umayyad caliphs the information is no longer so detailed, but he still informs us about their character, how they came to power, and notes important events during their rule, ending with their demise. This same pattern is followed for the history of the Abbasid rulers. After this we are given information about the Egyptian Caliphate and the Mongol occupation of Baghdad. The history of the caliphs ends with Mustamsik Billah the contemporary caliph of Suyūti and an overview of the caliphs of the Umayyad dynasty of Spain. The work is important less for the information it offers than for the older lost texts which it preserves.

The *Husn al-Muhadara* survives in Leiden, UB, or. 113 (408 folios). The *Ta'rikh al-khulafā'* can be found in Paris, BnF, arabe 6743.

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HEIDI R. KRAUSS-SÁNCHEZ

Sven Aggesen

[Sueno Aggonis]

ca 1130–post 1185. Denmark. Sven came from an important Danish family and was a nephew of Archbishop Eskil (1137–77). He must have been educated abroad (France?) and became an ecclesiastic at the chapter of Lund, (probably archdeacon) and thus was an older colleague of → Saxo Grammaticus. He is known as the author of three minor Latin works, *Lex castrensis* (Law of the retainers), a royal genealogy (lost) and the *Brevis Historia regum Dacie* of ca 1185.

The *Historia* is a pioneering work of Danish national historiography, containing in its 25 modern pages a well-written and comprehensive account of Danish kings from the mythical Skjold

up to the beginning of the reign of King Canute VI (1182–1202). There is a particular anti-German lesson in several of the anecdotes from early Danish history. The creation of a peaceful realm in Denmark by Valdemar I (1157–82) receives Sven's high praise. By his own admission the reigns of the sons of Sven Estridsen (ca 1075–1134) warranted but scant attention in his narrative because "my colleague Saxo is working to describe" their deeds in a much more elaborate account. The text is only known in post-medieval copies.

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LARS B. MORTENSEN

Sverris Saga

12th–13th century. Norway. A biography of King Sverrir of Norway (ca 1150–1202, king from 1177) in Old Norse. According to the prologue, the first part of the work was written under Sverrir's own supervision by the Icelandic abbot Karl Jónsson, probably in the period 1185–88. The rest must have been finished between Sverrir's death and ca 1220, possibly partly or wholly by Karl, who died in 1213. Most of the scholarly discussion about the saga has dealt with the length of the first part. The most widespread opinion today is that it covers only a short period, possibly ending in 1178. The saga is preserved in two different versions, one longer (three manuscripts, including Copenhagen, Arnamagnæanske Institut, AM 327 qv., ca 1300) and one shorter (*Eirspennil*: Copenhagen, Kongelige Bibliotek, Additamenta 47 fol., ca 1300). Most scholars regard the former as the more authentic.

The saga opens with an account of Sverrir's early life as the supposed son of an artisan on the Faroe Isles who eventually discovers that he is a king's son, and then turns to his struggle for the throne, first against the ruling king Magnus who was defeated and killed in 1184, then a against a series of pretenders who rose against him during the rest of his reign. The account of these events contains a detailed chronology and a wealth of details on battles and campaigns. Although the saga is biased in Sverrir's favour, it contains a considerable amount of information on actual events,

as well as on Sverrir's character and leadership and contemporary military tactics and strategy. Its literary merits can be compared to those of → Snorri Sturluson's *Heimskringla*. In addition to dramatic narrative, it contains a large number of speeches, mostly by Sverrir, many of which are rhetorical masterpieces, combining agitation, solemn religious considerations, irony and humour, often in striking ways. Its portrait of Sverrir is also by far the most vivid and subtle of any king in the Old Norse sagas.

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SVERRE BAGGE

Symeon of Durham

d. ca 1128. England. A Benedictine monk and cantor of the church at Durham. Author of the *Libellus de exordio et procurso istius, hoc est Dunhelmensis, ecclesie* (Tract on the origins and progress of this, the church of Durham) and probable compiler of the *Historia Regum Anglorum et Dacorum* (History of the Kings of the English and Danish).

Sometimes referred to as the *Historia Dunelmensis ecclesie*, the *Libellus de exordio* is a history not only of the church of Durham but also its predecessors. Probably written between 1104 and 1109, the chronicle narrates, in approximately 160 manuscript pages, the history of the church from the foundation of the monastery at Lindisfarne in 635 to the death of William of Saint-Calais, Bishop of Durham, in 1096. Early sections of the chronicle focus on the life and career of St. Cuthbert, drawing heavily on the prose life written by → Bede. The chronicle goes on to describe the Viking attack on Lindisfarne in 793 and the subsequent removal of the community there to Chester-le-Street and, in 995, to Durham. Later sections detail the careers of the 11th-century bishops of Durham and the establishment of a Benedictine community there in 1083. The *Libellus de exordio* was a popular work. It serves

as a major source for the chronicle of → John of Worcester and survives in ten medieval manuscripts, including three of the 12th century. Most important among these are Durham, UL, Cosin V.II.6, which appears to be corrected in the hand of Symeon himself, and London, BL, Cotton Faustina ms. A.v, which may have been prepared for presentation to Ranulf Flambard, Bishop of Durham (d. 1128). The Cosin manuscript also includes continuations of the chronicle written in the late 12th century. The *Libellus de exordio* was first printed by Roger Twysden (1652).

Though the *Historia Regum* (found only in Cambridge, Corpus Christi, ms. 139) was long considered to have been written by Symeon, it is now recognized as a composite work, early sections of which were written by → Byrhtferth of Ramsey (ca 970–ca 1020). Symeon may be the author of some later sections of the chronicle, however, and he probably compiled the work in its present form. The *Historia Regum* begins in 732, where Bede's *Historia Ecclesiastica* leaves off, and ends in 1129. In addition to the work of Byrhtferth, the chronicle depends heavily on John of Worcester, further demonstrating the close relationship between the two historians.

Symeon is also likely responsible for two sets of annals produced in Durham in the early 12th century. His handwriting has been identified in the → *Annales Lindisfarrenses et Dunelmenses*, found added to the margins of Easter tables in Glasgow, UL, Hunter ms. 85. A further set of annals, listing events in Anglo-Saxon England and Frankish Gaul in parallel columns, is found on the flyleaves of Durham, Cathedral Library, ms. B IV 22. These annals, when viewed in conjunction with the *Libellus de exordio* and his work on the *Historia Regum*, show Symeon to be one of the most active and important historians of 12th-century England.

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WILLIAM SMITH

Symeon magistros & logothete

ca 950–1013. Byzantium. A high-ranking bureaucrat in the position of a *logothetes* bearing the title of a *magistros*. Beyond his name, rank and office there is little certainty in what we know about the author. Earlier scholars identified him with Symeon Metaphrastes, but this no longer finds support. Since Symeon Logothetes in his original text seems to offer an encomiastic description of the regency of Romanos I Lekapenos it is commonly assumed that he held office at Romanos's court and was commissioned to assemble an official history of that emperor's reign, but the text sometimes suggests that Romanos is not the sole hero of the chronicle. The popularity of Symeon's Chronicle is attested by a vast manuscript tradition. The transmission is complicated because the text came to us in different versions.

Symeon's original text (= Redaction A), which in earlier scholarly literature was often referred to as *Chronicle of the Logothete* is a universal chronicle with its nucleus on the period AD 842–948. It originates after 948 or 959 and consists of three parts. The first part is on Biblical and Hellenistic history and the second covers the period of the Roman emperors from Julius Caesar up to Theophilos (829–42). The historical information was taken from → Georgios monachos, from → Theophanes Confessor and from the so-called *Megas chronographos*, an anonymous Byzantine chronicle which is now lost. The third part is on the regency of Michael III, on the early Macedonian emperors (867–913) and on Romanos I Lekapenos up to the year of his death (948). For this reason it must also be seen in connection with the books known under the name of → Theophanes Continuatus. The most important manuscripts of this version are: Paris, BnF, cod. gr. 1711 (anno 1013); Florence, BML, cod. plut. 70, 11 (11th century); and Munich, BSB, cod. gr. 218 (11th century). The third part of this version also exists in a 14th century Slavonic translation: Moscow, Государственный исторический музей, Син. греч. 148.

The third part of the chronicle was reworked probably for political reasons after the death of Romanos I and the succession of → Konstantinos VII

in 944. It is known that emperor Basileios I as founder of the dynasty had been responsible for the assassination of his predecessor Michael III. Also the Lekapenoi had tried to ensure the imperial honours for themselves. Under Konstantinos VII it was, of course, no longer opportune to criticise the ruling family and this would have necessitated revisions in Symeon's text. This can be seen from the second version (= Redaction B), which took the new political circumstances in consideration, but MARKOPOULOS' suggestion that the new text was completed after 963 cannot be correct. This version is more friendly to the Macedonians and obviously must have finished between 959 and 963, because the death of Konstantinos VII is assumed. The most important manuscripts are: Vatican, BAV, cod. gr. 164 (13th/14th century) and cod. gr. 167 (12th century). We also have a Slavonic translation of this version from the 11th century entitled *Vremennik*, edited in 1920 by ISTRIN, though the manuscript is lost.

An independent derivation from the first version (Redaction A) can be found in → Pseudo-Symeon, a universal chronicle in fact completed after 963. Manuscript: Paris, BnF, cod. gr. 1712, fol. 18^v–272^v (12th century).

The last group of manuscripts which stand in relation to Symeon Magistros is the so-called *Chronicon Ambrosianum*. This text, formerly also referred to as *Chronicle of Pseudo-Polydeukes*, is identical to Symeon's Redaction A up to Julius Caesar but thereafter primarily contains information on church history. This group is represented by twelve manuscripts, the best of which is Milan, Biblioteca Ambrosiana, cod. gr. D 34 sup. (10th/11th century).

The third part of Symeon's chronicle in redaction A also appears in some manuscripts as a continuation of → Georgios monachos, though this was clearly not its original purpose; since the 1842, when the editor of Georgios printed the text without recognizing it as Symeon, it has been known as *Georgios continuatus* and erroneously treated as a separate work. Key manuscripts are Florence, BML, cod. plut. 70, 11, fol. 230^v–269^v; Moscow, Государственный исторический музей, Син. греч. 251 (406 Vlad.), fol. 172^v–205 (anno 1152); Vienna, ÖNB, cod. hist. gr. 37, fol. 190^v–210^v (14th century).

Likewise, the so-called chronicle of Leo Grammatikos (ed. BEKKER, 1842) is nothing else than an excerpt of Symeon's original text beginning with the emperor Leo V (813) up to 948 and

represented only by manuscript Paris, BnF, cod. gr. 1711, fol 373–393^v (anno 1013).

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STEFAN ALBRECHT
LARS MARTIN HOFFMANN

Pseudo-Symeon

10th century. Byzantium. Pseudo-Symeon is an anonymous universal chronicle apparently based on → Symeon Magistros & Logothete. The text runs from Creation to 963, but often it is sparser than its model. For the years to 812, sources include → Theophanes Confessor and → Georgios monachos. Thereafter the author obviously made use of the so-called → Scriptor Incertus de Leone Armenio and of Ioseph → Genesisios, but he also has some information, for example on the character of emperor Leo V (813–20) or on building activities at Constantinople, which we do not get from other sources, as ΜΑΡΚΟΠΟΥΛΟΣ has pointed out. It is known that the Emperor → Konstantinos VII Porphyrogennitos (921–59) initiated large collections of chronographical and historical excerpts in order to renew the imperial library at Constantinople and it would seem that Pseudo-Symeon also belongs in this intellectual context. Manuscript: Paris, BnF, cod. gr. 1712, fol. 18^v–272^v (12th century).

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LARS MARTIN HOFFMANN

Synodikon Vetus

10th century. Byzantium. The *Synodikon Vetus* is an anonymous chronicle listing all the councils of the church from the apostles up to the eighth ecumenical council, including the deposition of Patriarch Photios in 886. Since no mention is made of the affair of Leo VI's four marriages, it is supposed that it was written before 920. Each council is covered by a single chapter. The compiler took his material primarily from Eusebius, but also from the works of Irenaeus and Epiphanius (ch. 1–32). He also made use of the church history of → Theodoret of Cyr and the epitome of → Theodorus Lector, sometimes even → Sozomen and → Sokrates (ch. 33–82). Furthermore he used → Theophanes Confessor's *Chronographia* and → Georgios monachos (ch. 141).

However the compiler was not particularly precise and he made numerous mistakes, for which reason we have to read the *Synodikon* with a certain caution. For example, the unknown writer informs us of synods that are dubious (ch. 94, 99, 103, 105) or even simply fictitious.

The extant manuscripts are divided into two groups. The first is represented by Andros, *Μονή της Αγίας*, cod. 88 (13th–14th century), Florence, BML, Laurentianus Plut. 86,6 (12th century), Athens, *Μετόχιον τοῦ Παναγίου Τάφου*, cod. 410 (13th century), and the second Sinai, *Μονή ἁγίας Αἰκατερίνης*, Sinaiticus gr. 482 (1117) (14th century), Vatican, BAV, vat gr. 419 (14th century), Andros, *Μονή της Παναχράτου*, cod. 7 (14th century). The second group is represented by a dozen other manuscripts.

A revised version of the *Synodikon Vetus* survives in two manuscripts: Athos, *Μονή Διονυσίου*, 120 (14th century), and Vienna, ÖNB, cod. juridicus gr. 73 (16th century). The reviser made many corrections, changes in wording, added passages and deleted others, and in addition to the sources used for the original compilation drew also on Ioseph → Genesisios.

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STEFAN ALBRECHT

Syriac Short Chronicles

7th to 9th centuries. Syria. Fragments of lost Syrian chronicles, of anonymous authorship, probably of ecclesiastical origin. The collection of texts known as "Syriac Short Chronicles" refers to fragments of West Syrian chronicles found in various manuscripts. These include the following texts:

- a history of Amida for the period 502–60, preserved in Berlin, SB, Sachau 315.
- an account of the Arab sieges of Emesa and Damascus in 634–36, recorded on the first folio of a gospel manuscript (London, BL, add 14461).
- two lists of caliphs, up to 715 and 724 respectively. The first is preserved in BL, add 17193; the second is appended to the → *Composite Chronicle of 636/40* (BL, add 14643).
- a chronicle of natural disasters for the period of 713 to 716, also preserved in BL, add 17193.
- an extract from 763/4, also preserved in Berlin, SB, Sachau 315, highlighting the economic persecution of Musa, the governor of Northern Mesopotamia.

- a very abbreviated chronicle from Creation until 776 (the *Chronicle to 776*), preserved in BL, add 14683, documenting the "generation, races, and years" and focussing primarily on the succession of rulers.
- a fragment of a local chronicle of the church in the region of Harran covering the period between 775 to 813, preserved in BL, add 14642.

Although short, the accounts of the history of Amida are based on the history of → John of Ephesus and the Syriac adaptation of → Zacharias scholasticus. The short *Chronicle to 776* is based on a version of the chronicle of → Eusebius of Caesarea. The sources for the other chronicle fragments are unknown. Most chronicles use the Seleucid era for dating, but the caliphal list of 724, the extract of 763/64, and the *Chronicle to 776* also use hijra dating.

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TARA L. ANDREWS
JAN VAN GINKEL

al-Tabarī

[Abu Jafar Muhammad bin Jarir]

224–310 AH (839–923 AD). Persia, Mesopotamia. A native of Amol in Tabaristan (modern Iran), whence his name is derived. His academic interests spanned most of the Muslim sciences of his day but he is remembered chiefly for his enormous compendia of early Islamic history and an equally extensive Qur'an commentary. He travelled from his native town to study in the major centres of learning in Iraq, Syria and Egypt, demonstrating an extraordinary resourcefulness in collecting oral and written material for his later work. He probably enjoyed independent financial means for this activity, which he pursued over many years before devoting the latter part of his life to teaching and writing in Baghdad, capital of the Abbasid Caliphate. He died in Baghdad.

The times in which he lived were marked by political disorder, social crisis, and theological-philosophical controversy. Discontent, of diverse cause and circumstance, brought open rebellion to the very heart of the Caliphs' empire. Like all movements of socio-economic origin in medieval Islam, they sought legitimacy in religious expression directed against the official credo of Sunni (major Muslim division) orthopraxy. Al-Tabarī rejected the extreme theological positions of these opposition movements, while at the same time retreating from the embrace of the ultra-Sunni faction, the Hanbalites (a major school of Islamic law), represented powerfully in the capital itself. As an independent within Sunni ranks, he established his own school of jurisprudence which, however, did not long survive his death. He nevertheless made a distinct contribution to the consolidation of Sunni thought during the 9th century.

Al-Tabarī's accomplishments in the Muslim historiographical tradition have been reassessed in recent western scholarship. It is true that he condensed a vast wealth of historical (and exe-

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getical) erudition of the preceding generations of Muslim scholars, many of whose works are not extant in their original form. European scholarship of the 19th and much of the 20th centuries had applied the tools used in biblical research, both the Hebrew Bible and New Testament, to the Muslim sources, excavating texts to uncover the deposits of earlier fragments in later surviving works such as that of al-Tabarī. This research strategy, however, led to a kind of reductivism where a genuinely great work was treated as merely the sum of ingredients that were themselves much less significant. Hence the judgment that in total there was very little original being accomplished. Today it is acknowledged that al-Tabarī's history (*Ta'rikh*) is not only monumental in scale but impressive in its overall coherence, and that as a historian, al-Tabarī's is the genuine authorial voice of the work.

His ambitious narrative commences with creation and ends in 302 (914). The first part leads first through accounts of the patriarchs, prophets and rulers of antiquity followed by the Persian Sasanian dynasty and then towards the life of the Prophet and beyond to the conquests and days of the early caliphs. From the beginning of the Muslim era in 622, the date of the hijra or the Prophet's migration from Mecca to Medina, the History is arranged as a set of annals after this date. In short, the story of the fulfillment of the divine will for human history. All of this is achieved in a thoroughly traditionist manner employing the *isnād*, or chain of authority, attached to each discrete report (*khabar*). It was this model coupled with al-Tabarī's reputation that dominated historical writing, at least in the short run. In fact, the work initially became so popular that the Samanid prince Mansur ibn Nuh had it translated into Persian around 963. Moreover, one of the strengths of the traditionist method of his day was the preservation of disagreement of opinion among his sources, so that multiple reconstructions could of past events could be accommodated. It should

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be recalled he employed the same method in a work that has partially survived on the differences among jurists' points of view.

Some consequences of this traditionist approach to the past may be noted. The past was important since it was deemed a model for the present. The particular past of the Muslim traditionist was his own past, especially the times of the Prophet and his first successors, the so-called Rightly-Guided Caliphs. The closer to his own time the historian comes, however, the more he appears disinclined to say much about it; only about ten per cent of the total of al-Tabarī's massive work is devoted to contemporary events. That said, the revolt of the Zanj (869–83) in the marshlands of southern Iraq against the central authorities occurred when al-Tabarī was in his early thirties and his account of it remains invaluable. Ironically this possibly forms part of a more general weakness in the accounts of the Abbasid period inasmuch as they reflect an Iraqi perspective of the community. Coupled with this is al-Tabarī's scant attention to affairs in Egypt, North Africa and al-Andalus (Muslim Spain), so that his History does not have the "secular" universal outlook sometimes attributed to it.

The History was written after his great Qur'an Commentary. They occupy complementary roles in his thought world. Al-Tabarī saw no relevance in searching for the nature and causes of events, for any ultimate explanation lay beyond history itself and was known to God alone. Prophetic tradition like the Qur'an, provided positive commands and injunctions from God. History pointed to the consequences of heeding or ignoring them. For al-Tabarī, therefore, history was Divine Will teaching by example.

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DAVID WAINES

HEIDI R. KRAUSS-SÁNCHEZ

Tabula Egmondana

ca 1464. Low Countries. A short Latin chronicle of the history of Holland, Utrecht and the Benedictine abbey of Egmond, 863–1464. It originated as a chronologically organised inventory of the cartulary of Egmond (ca 1420), to which the anonymous author added historical data from other sources, such as a lost Necrologium of the counts of Holland and the Egmond abbots, and the *Chronographia* of Johannes de → Beke. The *Tabula* was used by later historians, notably by → Johannes a Leydis.

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JAN BURGERS

Tacitus, Publius Cornelius

ca 55–120 AD. France/Italy. Roman historian. A native of southern Gaul, Tacitus made a career as a senator under the Emperor Domitian. Later, in his works, all written after Domitian's fall in 96 AD, he distanced himself from Domitian's reign. In his *Agricola* he praises his father-in-law, who as governor of Britain achieved good things despite serving a bad emperor. In his *Germania* he illustrates that contrary to Domitian's propaganda Germania has not been conquered. In his *Dialogus de oratoribus* he discusses the decline of rhetoric under tyranny. His *Historiae*, written ca 105–109 AD, cover the years from Nero's to Domitian's fall (69 to 96 AD) and illustrate the fragility of the early imperial constitutional settlement. The *Annales*, written between 110 and 120 AD, cover the time from Tiberius' accession in 14 AD to Nero's death in 68. They demonstrate how already under Augustus the monarchy had replaced the old republic.

Tacitus' pessimistic view of the empire became influential in Late Antiquity. Some of his works contain material relevant for early Christianity, for example his references to Christians in connection with the fire of Rome in 64 AD (*Annales* 15.44) or to the Jews in connection with the sack of Jerusalem under Titus in 70 AD (*Historiae* 5). As a consequence his work was received in Late Antiquity not only by pagan authors like → Ammianus, whose history seems to have been intended as a continuation of Tacitus' work, which ended in 98 with Nerva, but also by Christian authors including → Jerome, → Orosius, → Sulpicius Severus and Sidonius Apollinaris.

In the Middle Ages, however, Tacitus seems to have been largely forgotten. Only in the 15th century was his work re-discovered. The oldest manuscript, a now-lost 9th-century codex from the monastery of Hersfeld served as a *Vorlage* for one of the earliest prints. Two other 9th-century manuscripts remain, containing parts of the *Agricola*, the *Germania* and *Annales* 1–6: Rome, BN, Cod. Vitt. Em. 1631 (= *Codex Aesinas*) and Florence, BML, ms. Plut. 68.1 (= *Codex Mediceus*). An 11th-century manuscript, Florence, BML, Plut. 68.2, contains the *Historiae* and *Annales* 11–16.

The earliest print, containing *Historiae*, *Annales* 11–16, *Germania* and *Dialogus*, was published in Venice in the early 1470s by Wendelin von Speyer (the exact year is not known). At least five more prints appeared before the end of the century, including a complete edition by Antonius Zarotus in Milan (1482). Especially the *Germania* was frequently printed, and the *Codex Aesinas*, its oldest extant manuscript, a copy of the lost Hersfeld codex, became a Holy Grail for German nationalists down to the 20th century.

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JOSEF LÖSSL

al-Tanūkhī

[al-Muḥassin bin 'Alī bin Muḥammad]

940/41–94 AD. Mesopotamia. A judge, scribe and Arabic man of letters. One of the most entertaining medieval Arab compilers of historical narratives, born in Basra into a family of scholars. He worked as judge and scribe in the civil service of the Būyid dynasty.

He wrote three or four compilations of anecdotes, one of which, *Nishwār al-Muḥādara* (Chit-chat at Gatherings), is generally classified as historiography. However, the attribution to the historical genre is controversial because the text is not organized according to a chronology, but, as the author puts it in his introduction: "without any arrangement under heads or groups, because [...] any endeavour to allocate and combine, to assort and arrange would only have led to dullness and tediousness." *Nishwār al-Muḥādara* was written between 970 and 990. It is in prose, but contains some verse. Anecdotes are mainly on recent history, the 9th and 10th centuries. The text holds many amusing details on the vicissitudes of the ruling classes and the procedures of the military and civil administrations and is an important source for social history. The stories were either witnessed by the author himself or taken from hearsay.

Nishwār al-Muḥādara survives in many, all partial, manuscripts. The manuscript Paris, BnF, arabes 3482, contains 193 folia, is probably from the 14th-century and was used by MARGOLIOUTH for his partial edition. No complete edition exists. The edition by AL-SHĀLIJĪ (1971–73) is dubious because he tried to reconstruct large parts of the text by uncritically copying anecdotes ascribed to al-Tanūkhī from other works.

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MAAIKE VAN BERKEL

Tatian the Syrian

2nd century AD. Italy. Born in Syria or Mesopotamia ("Assyria" according to his own account, *Oratio* 42) Tatian flourished in Rome ca 165–172, before he reportedly returned to the east. He is supposed to have written several exegetical and theological works in Greek, but only his *Oratio ad Graecos* (Λόγος πρὸς Ἕλληνας, "Oration to the Greeks"), an apologetic text in form of a polemic against Greek culture and a protreptic in favour of what Tatian calls the "Barbarian" (i.e. Jewish and Christian) tradition, is extant. He is also assumed to be the original editor of the Gospel harmony known as *Diatessaron* (τὸ διὰ τεσσάρων εὐαγγέλιον, the Gospel according to the four [evangelists]).

The *Oratio* (chapters 31 and 35–41) culminates in an elaborate chronological demonstration that "Barbarian" wisdom is far older than Greek *paideia*. In particular, Moses is older than Homer. In the manner of → Josephus and the Hellenistic Jewish apologetic tradition, Tatian cites Greek as well as Chaldaean, Phoenician and Egyptian sources to demonstrate this. Although not as "scientific" as the great Hellenistic chronicles or even an early Christian chronicler such as → Julius Africanus a century later, Tatian nevertheless makes an important contribution to the use of chronology in early Christian apologetics alongside authors such as → Theophilus of Antioch, → Clement of Alexandria or → Tertullian.

All extant manuscripts of the *Oratio* derive from Paris, BnF, gr. 451 (10th century), the famous *Codex Arethae*, but the relevant leaves in this codex are lost. Among the oldest apographs is Venice, BNM, gr. 343 (11th century), from Cardinal Bessarion's library. The *editio princeps* was produced by Conrad Gesner (Zürich, 1546).

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JOSEF LÖSSL

Tertullian

ca 160–220. North Africa. Latin Christian writer from Carthage. The endeavour of early Christian thinkers to relate biblical with pagan history and to demonstrate that the biblical "historians" are anterior to the pagan, in particular that Moses is older than Homer, is crucial for the medieval approach to universal history. Tertullian is the first Christian Latin writer to follow this enterprise, especially in chapter 19 of his *Apologeticum*. He can borrow most of his material from his Greek predecessors → Tatian and → Theophilus. While those two writers develop a detailed chronology, Tertullian's chronological report is quite short. He is content to give the argument from the antiquity of Moses and to outline how it can be proved—as he explains, an exhaustive proof would lead him too far (19.5.8).

While the accusations of heresy against Tertullian generally reduced his reception during the middle ages, his name is not unknown in the tradition of the medieval chronicle—mainly because passages from his writings are transmitted by → Eusebius and → Jerome. By way of their works—above all Jerome's chronicle—medieval historians quite often make use of historical details taken from Tertullian's *Apologeticum* and his *Adversus Iudaeos*. But concrete knowledge of Tertullian's texts seems to be very rare, with some exceptions: → Vincent of Beauvais in his *Speculum historiale* (12.7) shows that he has read the *Apologeticum*, and the *Codex Harleianus* (London, BL, Harley ms. 3969), whose attribution to → William of Malmesbury remains speculative, contains long excerpts from the *Apologeticum*.

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TOBIAS GEORGES

Teuffenbeck, Heinrich

fl. 1378–89. Germany. Wealthy canon at the collegiate church of Schliersee, near Munich; documented by a number of donations to his church. Died 2nd November 1389.

Teuffenbeck's *Chronicon Schlierseense seu brevis historia de ortu, fundatione, benefactoribus et praediis antiquissimae ecclesiae collegiatae Schlierseensis* (Schliersee chronicle or short history of the origin, foundation, patrons and endowments of the ancient collegiate church of Schliersee) gives a short history of the house from early Carolingian times, but quickly moving to its transformation from a Benedictine monastery to a collegiate church in 1141. The sources Teuffenbeck draws upon seem to be mostly documentations of donations and similar registers; for his general historical knowledge seems fragmentary and sometimes distorted, but he is verbose with respect to the church's benefactors.

Two manuscripts of the Latin text survive, of which Munich, Bayerisches Hauptstaatsarchiv, Klosterliteralien Schliersee, 4, fol. 1'–14' (14th century) could be the autograph. An early German translation also survives in two manuscripts, the earliest of which is the 16th-century Hauptstaatsarchiv, Klosterliteralien Schliersee, 4/I. A third, lost German manuscript is transmitted in OEFELE's edition. Some smaller but interesting differences between the manuscripts reveal their varying interests.

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HIRAM KÜMPER

Teutonic Order chronicle tradition

1. The Teutonic Knights; 2. Teutonic Order chronicles of the thirteenth century;
3. Teutonic chronicles of the fourteenth century;
4. Teutonic chronicles of the fifteenth century

1. The Teutonic Knights

The Teutonic Order or *Deutscher Orden* (members may have the letters OT = *Ordo Teutonicus* after their names) was originally founded in 1190 in the Holy Land by Hanseatic crusaders as a medical brotherhood during the long siege of Acre. In 1198 it was raised to the status of a military order, assigned a rule which combined the Hospitaller rule on caritative affairs with the Templar rule on military matters, and as such it was a religiously-based organization of lay people trained in arms for the defence of Christendom. A papal *exemptio* freed it from the jurisdiction of local civil and ecclesiastical authorities, allowing it to take military action almost autonomously. It grew rapidly throughout the following century and by 1300 had more than 300 *Kommanden* (commanderies). The Order was led by the *Hochmeister* (Grand Master), and organized into three national chapters, Prussia, Livland and the Holy Roman Empire, headed by the *Landmeister* in Livland and Prussia and by the *Deutschmeister* in the Empire.

In 1224 the Order turned its force against the "heathen" Prussians, and in the ensuing wars not only subdued and brutally Christianized the populations of the eastern Baltic but also established there a Teutonic Order State with its residence at Königsberg (now Kaliningrad), a territorial entity which remained for some 300 years and provides part of the historical background to the German-speaking East Prussia of modern times. The Order had always attempted to legitimize its presence in the Baltic by highlighting the Christianization of the Livonian population; but it was the old Christian populations of the region who ultimately dislodged it from its position of power. Tensions between the Order and the Kingdom of Poland dated back to 1308, when the Order seized Danzig and massacred its citizens. In the course of the fourteenth century, the Polish Piast and Jagiellon dynasties were repeatedly in conflict with the Teutonic Knights. But the German-speaking

populations of the towns of Prussia and Pomerania also resented the Order's ambitions, and the formation of the Prussian Confederation in 1440 was a calculated move in the direction of an urban emancipation. In the Thirteen Years' War (1454–66) an alliance of the Prussian Confederation and the Polish King defeated the Order and enforced the Peace of Toruń, which stripped the Order of much of its lands, though East Prussia was retained until 1525.

A second main concentration was in Austria, where the Order was involved in the Turkish wars. But its establishments were to be found throughout the German- and Dutch-speaking lands. The towns of Utrecht, Cologne and Leipzig figure highly in the Order's history, and there was a significant presence in Switzerland. A remarkable proportion of the German lower nobility passed through its doors at some point in their careers, and its contribution to the political and cultural life of the period cannot be underestimated. Today it survives mainly in Austria as a charitable organization.

The literature of the Teutonic Order, which was substantial, was at its most productive in the fourteenth and fifteenth centuries. As it was a lay Order with no great tradition of scholarship, the bulk of its literature was written in German, a point which distinguished it from the older Christian monastic traditions. As the Order had a strong concentration in Northern Germany, the texts are sometimes in Low German or Middle Dutch, but surprisingly often even these northern texts used High German, possibly to reach an audience outside the Order itself. Most of the literature is concerned either with knightly matters or with a spirituality which, it is often claimed, was strongly focussed on the cult of the Virgin (the Order was sometimes called the *Mariennitter*), though some scholars think this element has been overrated. However, the Teutonic Knights also showed great interest in charting their own history.

2. Teutonic Order chronicles of the thirteenth century

The first tentative beginnings of Teutonic Order chronicle writing are to be found in the late thirteenth century, with Grand Master → Hartmann von Heldrungen's account of the union in 1237 between the Teutonic Order and the Order of the Brethren of the Sword, Grand Master → Hein-

rich von Hohenlohe's account of the conquest of Prussia (written in 1247), and the late thirteenth-century → *Ältere Livländische Reimchronik* (ca 1290), a High German verse chronicle on the colonisation of the Eastern Baltic. Two of the earliest historians outwith the Order to comment on its history were → Cono d'Estavayer (d. 1243/44), who recalled the disgrace of the Teutonic knights in Lausanne, and → Albrecht von Bardewik (fl. 1300), whose Low German history of Lübeck recounts the Order's rivalries with Riga.

3. Teutonic chronicles of the fourteenth century

The early fourteenth century saw the first account of the origins of the Order itself: the → *Narratio de primordiis ordinis theutonici*. At around the same time in Brabant, → Jan van Heelu became the first of a number of historians of the order to write in Dutch, with his focus on military history. Other works of the first half of the fourteenth century are Bartholomäus → Hoeneke's so-called *Jüngere Livländische Reimchronik*, the → *Oberrheinische Chronik* and the → *Cronica de Berno*, representing the presence of the order also in Southern Germany and Switzerland.

The mid-fourteenth century saw the most important Teutonic Order chronicler, → Peter of Dusburg (fl. 1326), whose *Cronica terrae Prussiae* recounted the same events of the conquest of Prussia which had dominated the chronicles of the previous century, but with an eloquence and authority which brought the historiography of the Order to a new level. Peter's writing differed from that of most of his predecessors in the choice of Latin, clearly indicating a desire to reach a more learned readership, but his *Cronica* was translated into German verse only a few years later by → Nikolaus von Jeroschin (ca 1290–post-1344); it was continued in the following century by Conrad → Bitschin. Around the same time as Peter, the → Canon of Sambia was writing, whose relationship to Peter has yet to be established. The → *Kurze Reimchronik von Preußen* (after 1338) is a Baltic crusade chronicle which also borrows from Peter. And the anonymous → *Chronicon terrae Prussiae*, not to be confused with Peter's similarly titled work, contains a section written around this time by a Teutonic knight writing very much in the same vein. This group of writings with Peter of Dusburg at its centre show a

consistent focus of interest on the activities of the Order in the Baltic region.

A number of late fourteenth-century historians belonging to the Order take this further, though with some diversification in the theme. → Johann von Posilge (ca 1340–1405) was a canonical judge in Prussia who had connections to the Grand Master's chancellery; he wrote a history of Prussia which differed from those of the middle of the century in that it is no longer focussed mainly on the Order itself. Laurentius → Blumenau (ca 1415–84) a burgher of Leipzig wrote a history of the Order which was less rooted in the specific Baltic setting. Johannes → Marienwerder (1343–1417), a canon of the Pomesanian cathedral chapter—an office which required him to join the Teutonic Order—wrote annals of that chapter. Meanwhile Cologne patrician Werner → Overstolz (after 1390–1451) wrote a town chronicle which had little to do with his membership of the Order at all.

4. Teutonic chronicles of the fifteenth century

The fifteenth century saw several very important Teutonic Order historians. → Wigand von Marburg (fl. 1409) provided the Order with a poet able to treat its history with a rather higher literary niveau than had previously been known, at least among the vernacular writings; as a herald in the service of the Order, he was well-informed on military history and explored this in a lengthy High German verse chronicle. The → *Ältere Hochmeisterchronik* (ca 1433–40) was possibly the most significant work of Teutonic Order history of the mid-fifteenth century, a very substantial text in Middle High German prose. In the second half of the century, Konrad → Gesselen's chronicle was a Latin translation of Wigand von Marburg and Nikolaus von Jeroschin.

The latter part of the fifteenth century saw another three important attempts to express the Order's view of its own history. The → *Cronike van der Duytscher Oirden* or *Jüngere Hochmeisterchronik* (1490s) was first composed in Middle Dutch, then circulated in German versions, and was structured in such a way as to suggest a continuity from the warriors of God in Old Testament times. The → *Chronik der vier Orden von Jerusalem* (after 1489) charts once again the history of

the Order from the beginnings, unusually placing its foundation in Jerusalem rather than Acre. At the turn of the sixteenth century, Grand Master Erasmus → Stella (ca 1460–1521) wrote a history of Prussia in the period before the arrival of the Order, attempting to prove that the area had always been inhabited by Germans. And here we might also mention Hieronymus → Waldau (ca 1427–95), a member of the Order whose notes on contemporary history are more concerned with his own experiences, but also with events in Austria and Bohemia.

Much of the historical writing connected with the Order in the fifteenth century was written in the context of the conflicts with Poland and the Prussian Confederation. The lost → *Danziger Ordenschronik* (after 1439) seems to have chronicled the Order's presence in Danzig from the Order's own perspective, while the opposing position of the city is represented by the → *Danziger Chronik vom Bunde* (after 1466). → *Geschichten von wegen eines Bundes* (after 1462) is an attempt by a member of the Order to recount the struggle with the Confederation.

Many other fifteenth and sixteenth-century Prussian and Polish historians discussed this conflict and the Order in general from external perspectives, often with an agenda directed against the polity of the Teutonic State. Examples include: → *Annales Miechovienses*; → *Annales Thorunienses*; → *Chronica Olivensis*; → *Chronicon Misenensis terrae*; Jan → Dlugosz; Simon → Grunau; Hermann → Helewegh; Hinrich → Kastorp; Johannes → Lindau; Henricus → Sbignei de Góra; → *Sędziwój of Czechel*; Johannes → Wettziger and Pawel → Włodkowic.

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GRAEME DUNPHY

Tewkesbury Annals

[*Annales de Theokesberia*, *Chronicon de Teukesburia*]

ca 1200–1263. England, Wales. Latin annals covering 1066–1263, written by several hands at the Benedictine abbey of Tewkesbury in Gloucestershire. These annals were probably influenced by the abbey's patrons, the Clare earls of Gloucester: the history of the Clare family appears throughout but particularly after ca 1200. Like the → *Annals of Margam*, they reflect interest in the borders of Gloucestershire and Wales and provide a perspective on tensions between the Welsh and the earls of Gloucester and between the royalists and rebels during the Baronial Wars. The abbey suffered throughout the 13th century because of the lack of royal centralisation in the region. Problems that kings John and especially Henry III had with Llywelyn ap Iorwerth, Henry's brother-in-law, on a local level appear in accounts of extortion paid to Llywelyn by the bishop of Leominster and in confiscations by the Welsh of ecclesiastical lands belonging to Tewkesbury in places like Llanblethian in 1231 as part of the greater struggle between secular and ecclesiastical rights. The foundation legend beginning in AD 715 was intended to further safeguard the abbey's property rights against its ecclesiastical rival to the north, the bishop of Worcester. The *Annals* also provide a unique eyewitness account of events leading to the Montfortian Baronial Wars (officially 1263–1267), similar to that found in → Robert of Gloucester's *Chronicle* and in John of Taxton's contribution to the → *Chronicle of Bury St Edmunds*, which stands in opposition to predominantly pro-royal interpretations of events in the early 1260s. The *Annals* end abruptly in 1263 with a letter of advice to the barons who supported the Provisions of Oxford. They are generally accurate although some confusion occurs with proper names. The oldest manuscript is London, BL, Cotton Cleopatra ms. A.vii (13th century), which includes a register of the charters of donations to the abbey and a judicial inquiry into the abbot of Tewkesbury's rights in his court. A 14th-century abridged recension of this manuscript with continuation to 1268 is preserved in BL, Royal ms. 6.B.xi. Another account of Tewkesbury's foundation is given in BL, Cotton Cleopatra ms. C.iii (early 14th century?).

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MELISSA POLLOCK

Text-image relationship

The manuscripts of many medieval chronicles contain images, often well-developed illustration cycles, which have increasingly drawn the attention of art historians since the mid-20th century. The categories generally applied in text/image studies can be applied equally to the images in medieval chronicles. The functions which images can hold in chronicles, as in any other kind of text, include reinforcing the text's meaning, adding to it, adapting it, or undermining it. Images also function to structure the text and to highlight certain segments or themes as more important than others. In addition, LEWIS observes that "the brilliant cycle of illustrations... transforms the medieval past into a present visible reality" (p. 438).

However, the distinctive feature when considering illustrated chronicles as apart from any other illustrated text is the chronicle's assumed relationship to the "truth". Early scholarly prejudice against illustrated chronicles was connected to their demonstrable lack of fidelity to historical truth; portraying classical heroes in medieval dress is an obvious example (see → Visual anachronism). Yet just as earlier questions about "truth" and "fictionality" in chronicle texts have been slowly replaced by more recent interest in the version of reality constructed by the text (as described by SPIEGEL), a similar shift has also taken place in the studies of the images which accompany chronicles. How historically accurate those renditions, visual or textual, are, can now be seen to be secondary. The more relevant "truth" lies within the contemporary conditions surrounding the creation of texts and images, which motivate their construction in a certain way. As a result, chronicle illustration is now frequently studied in a manner parallel to nominally-fictional manuscript illustrations, including romances and epics. The text/image relation of chronicles is understood today as bound up not only with the structure of the putative history but also with the contemporary historical, social, and

political concerns motivating the creators of the manuscript.

Text/image studies in chronicles, in other words, have evolved in conjunction with larger theoretical shifts across the fields of literature and art history. Scholarly disinterest based on the image's lack of "truth" turned to scholarly interest in what the image *could* convey, as described above, beginning in the 1970s. LEWIS's volume in 1987 was among the first major studies to focus analysis on the text-image relations in an illustrated chronicle. → Matthew Paris both composed and illustrated his well-known chronicles while he was a monk at St. Albans in England, in the mid-13th century. LEWIS examines the manifold functions of his drawings: some act primarily to index the 400-plus folio work, like the coats of arms used to signal the birth of important personages, then shown upside-down to signal their decease. For instance, the death of Gilbert, Earl Marshal, is represented by his inverted arms above a more vivid rendering of his fatal accident, caused by being dragged by a horse: Cambridge, Corpus Christi College, ms. 16, fol. 148^v. When a marriage is discussed, joined hands appear in the margin—and then later, the hands are replaced by a vignette showing a couple, hands clasped, suggesting that images included initially as signs can shift to a scene in life.

Yet another category of image must be constructed for Matthew's highly-finished, framed drawings of the Virgin and Christ, inserted into the manuscript, which LEWIS and others suggest are meant to represent treasured works of art. Matthew's close attention to detail in representing seals and gems also bears witness to this function of the image to represent special objects, often but not always in conjunction with descriptive text. Finally, certain images in Matthew's work are playful (and memorable) puns: the marginal lion's claw, or *braccia leonis*, jabs toward text describing the Roman senator Brancaloneo. Matthew's images are a creative hodgepodge, in which some images are intended to act primarily as indexing signs, some to present the vivaciousness of scenes in life, and some to more fully describe the appearance of beloved objects, both religious and secular. LEWIS's treatment of the illustrations in the *Chronica Majora* creates a relationship of equals between the text and the image, and she notes structural similarities between the two, such as the conception of both as collections. However,

her focus remains within the manuscript, not on its external historical, social, and literary context.

The appearance of HEDEMAN's study in 1991 provided another milestone. HEDEMAN's volume addresses a selection of illustrated manuscripts of the *Grantles Chroniques*, a history of the French kings originally written at St. Denis in the mid-13th century, although later additions were made. HEDEMAN concentrates on the socio-political context of each manuscript, and uses other contextual information, such as minor pictorial changes between manuscript cycles, to draw conclusions about changing intent. She connects different image/text relations to different audiences: manuscripts for royal recipients are more likely to use the image to remake history, often in relation to a current crisis, such as legitimacy; while manuscripts for non-royal audiences tend to avoid the refashioning of history and to use images to present the popular pro-royal sentiment, the *religion royale*.

HEDEMAN's analysis also reveals instances where the image contradicts the text in the service of a larger message; for instance, to provide the dauphin, Louis of Guyenne, with immediately-relevant and interesting *exempla* of kings' sons named Louis, an artist portrays Saint Louis attending the burning of heretics with his father, despite the fact his father was in the south of France and Louis in Paris at the time. Finally, Hedeman notes that artists might reshape images in the service of current history in two ways: in the first an image, read with its own text, comments on contemporary events, while in the second, more complicated, the images work in sequence, each single image carrying a portion of the message, which can be understood in its entirety only through the visual building and cross-referencing of the cycle as a whole.

An essential caution to analysis remains, since artists did not always read the texts they were illustrating, and therefore any attempt to view images as responsive to a text must be carefully grounded. Although certain individuals, like Matthew Paris, both wrote and illustrated their own works, and some authors closely directed their illustrative programs, in other cases artists were simply directed to paint "a battle" or "a king", and therefore any details in those images cannot be closely related to the text which they nominally illustrate. HARF-LANCNER's discussion of the manuscripts of Jean → Froissart addresses this problem,

noting that even in such cases, the choice of images gives a certain weight to the narration, may serve as propaganda or reveal political allegiances, and can present the book as a unity, despite a diversity of topics.

Other manuscripts of Froissart (see → Froissart: illustration cycles) do display close knowledge of the text, however, as explored in a recent article by ELLENA, who argues that the texts and images together provide a *lieu de mémoire* which allows for the viewer's time and the past time to mingle in the phenomenon known as *intertemporalité*. Such newer methodologies often either explicitly or implicitly refer to the phenomenon of the "performative", referring to the active relationship between image, text, and a more concretely-imagined reader, who is often located specifically in a social and sensory body. A study of image/text relationship which invokes the performative may begin with a close study of image and text as well contextual information, but will ground the study in an understanding of the relationship between the manuscript and reader who turns its pages, or the listener who hears its songs sung. A topic which has stimulated multiple scholars to consider the performative is the group of maps included by Matthew Paris within his chronicle—maps which not only provide various routes to Jerusalem, but which also provoke the viewer to lift flaps of parchment, to read in the direction of "travel" in the map, and otherwise to engage physically in a reenactment of pilgrimage to the Holy City.

This discussion has focussed on text/image relations within manuscript codices. However, other situations could be considered, including scrolls, wall-paintings, and printed books. The → *Chronique anonyme universelle à la mort de Charles VII* presents events from sacred and secular history in parallel columns down a nearly thirty-five foot scroll, a structure which allows the contemporaneous display of different miniatures and texts, creating a stimulating representation of time and space. Images from chronicles also appear as wall-paintings, and indeed, mural cycles depicting figures from chronicles may be recorded in manuscripts. The transference of the image from a textually-rich context (a manuscript chronicle) to a textually-poor one (wall-painting, if accompanied by text at all, is usually accompanied by much more abbreviated texts), and then back to a manuscript context again, although in

this final instance having lost much of its textual accompaniment—allows for interesting analysis.

Finally we might note that many early printed chronicles face similar issues to other early modern printed books, in which inserted images bear only a generic or tangential relationship to the text. This is due to the re-use of previously-commissioned plates for reasons which varied and often remain unclear but which probably include economy, lack of time, and an artistic sensibility which allowed the image a certain flexibility.

See also: → Cartography and geographical excursus; → Illustration cycles; → Illustration formats.

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AMANDA LUYSTER

Thadeus Neapolitanus [Thaddeus of Naples]

fl. 1291. Italy. A citizen of Naples, Thadeus lived in the Outremer for some time and (unusually) expresses his admiration for the military efforts of the Christians there, praising the Templars, the Hospitallers and the Teutonic Knights.

His *Ystoria de desolatione et conculcatione civitatis Acconensis et tocius Terre Sancte*, (History of the desolation and treading down of the city of Acre and of the whole Holy Land), written in Messina in December 1291, is an eyewitness account of the siege and fall of Acre in the form of an *epistola* addressed to the whole of Christendom. Thadeus describes the siege and the storming of the city eloquently, and castigates the city's inhabitants (especially the Pisans and Venetians) for their disunity, although laying the blame for the disaster more generally on the sins of all Christians; he ends with a *planctus* for Acre, together with prayers, prophecies and a call to reconquer Jerusalem. Thadeus's learning can be seen in his complex (and sometimes almost impenetrable) Latin style and his quotes from numerous Latin *auctoritates*, including Horace, Statius, → Augustine, → Jerome, Boethius, → Orosius, and especially Joachim of Fiore. His chronicle survives in six manuscripts, all from the 14th or 15th century; London, BL, add. 22800, a late but a good copy of an accurate model, was used by the editors as the base text.

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PETER DAMIAN-GRINT

Thegan of Trier [Degan of Treves]

9th century. Germany. Chorepiscopus of Trier, Thegan was a friend of Walafrid Strabo, the latter writing the preface and the chapter titles for the former's account of the deeds of Louis the Pious, normally called *Gesta Ludovici Imperatoris*, but sometimes known as *Vita Ludovici Imperatoris*, a title found in two of the eighteen known manuscripts. His work is written in purely annalistic form, starting from the period of St Arnoul of Metz but essentially concerned with the years 814–35. His main sources are Einhard's *Vita Karoli* and possibly the → *Annales Regni Francorum* (though TREMP doubts this). His sympathies go with Louis, condemning the conspiracy of his son Lothaire and Ebbo of Reims. The text was first published by Pierre Pithou in 1588. The most important manuscripts are Vienna, ÖNB,

cod. 408; Trier, StB, 1286/43 (both 11th century); and Paris, BnF, lat. 15425 (12th century).

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RÉGIS RECH

Theodericus of Echternach

[Theodoric; Thierry; of Epternach;
Theodericus Scholasticus]

mid-12th century. Luxembourg. Theoderic was an otherwise unknown monk at the Benedictine monastery of Echternach, whose dates are disputed. He was the author of the Latin *Liber aureus Epternacensis* (not to be confused with the better-known *Codex aureus*, the Golden Gospels), the first book of which contains a brief prose *Chronicon Epternacense* in support of the (ultimately successful) legal conflict on the status of Echternach between Abbot Godfrid and Archbishop John I of Trier, before Emperor Henry VI. The chronicle runs from St. Willibrord and the founding of the monastery under the Franks (and their descent from the Trojans) down to Pippin as Mayor of the Palace, and includes interestingly early documents relating to Echternach. The manuscript (Erfurt/Gotha, Forschungs- und Landesbibliothek, cod. Memb. I 71) also contains an anonymous 13th-century continuation until 1222.

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BRIAN MURDOCH
KERSTIN PFEIFFER

Theodoret of Cyr

ca 393–466. Syria. Theodoret, bishop of Cyrrhus, wrote his Greek-language Church History in the

440s, when he was involved in the Monophysite controversy. He had earlier been entangled in the Nestorian controversy, in which he sided with Nestorius before giving in to imperial pressure in 433. He was condemned by the council of Ephesus (449), but was rehabilitated in 451 at Chalcedon. Continuing → Eusebius, his history is much more polemical than those of → Socrates scholasticus and → Sozomen and aims at retracing what he sees as orthodoxy back to the early 4th century. Writing in a highly evocative style and with a rather black-and-white view, Theodoret followed his predecessors → Rufinus and Socrates (and possibly also Sozomen), to which he adds new information, mostly from Antiochene sources.

Incorporated with Socrates and Sozomen in the *ἐκλογή ἐκ τῶν ἐκκλησιαστικῶν ἱστοριῶν* of → Theodorus Lector, and hence translated into Latin in the *Historiae tripartitae* of → Epiphanius scholasticus, Theodoret became an important source in the Middle Ages for ecclesiastical history of the 4th and early 5th century, as a wide and relatively complex manuscript tradition testifies. Among the best manuscript witnesses are Oxford, Bodleian Library, ms. auct. E.4.18 (10th century); ms. auct. E.2.14 (11th century); Florence, BML, X 18 (11th century); Paris, BnF, gr. 1442 (11th/12th century); Rome, Biblioteca Angelica, ms. 41 (12th/13th century).

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PETER VAN NUFFELEN

Theodericus monachus

[Thorir, Tore of Nidarholm]

fl. second half of the 12th century. Norway. Monk at the Benedictine abbey at Nidarholm, and author of a brief Latin history of Norway, *Historia de antiquitate regum Norwagiensium*, dedicated to Archbishop Eystein Erlendsson of Nidaros (1161–88). His work shows him to be a member of the Trondheim ecclesiastical élite educated in northern France and affiliated with the Parisian Victorines. It is therefore rightly assumed that he must be identical with either Tore, bishop of Hamar (1189/90–96) or Tore, archbishop of

Trondheim (1206–14)—both attested in St. Victor documents.

Finished after 1177, the *Historia* covers in ca 50 modern pages the line of Norwegian kings from Harald Fairhair (9th century) up to the death of Sigurd the Crusader (1130). It is a complete composition with prologue and epilogue and offers explicit reasons for its chronological limits: nothing certain has been transmitted before Harald and the time of civil wars after Sigurd is best left aside. Nevertheless the *Historia* was topical in the 1170s because of its careful celebration of St. Olav Haraldsson whose cult was being developed in Trondheim in the decades after it became an archdiocese in 1153. Olav stands at the centre of the work, a feature that is further enhanced by Theodericus' penchant for learned digressions. Through this device Olav is embedded in Roman and ecclesiastical history—and thus Norway is linked to universal history. Together with the *Historia Norwegie*, Theodericus' work stands at the beginning of Norwegian historical writing. It is only known in post-medieval copies.

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LARS B. MORTENSEN

Theodorus Lector

[Theodorus Anagnostes]

6th century (d. after 527). Byzantium (Thrace). Named after his office of Reader (*lector*, ἀναγνώστης) at the basilica of Hagia Sophia in Constantinople, Theodorus compiled a work entitled *ἐκλογή ἐκ τῶν ἐκκλησιαστικῶν ἱστοριῶν*, (Selections from the *Church Histories*), which included material from three earlier church historians, → Socrates Scholasticus, → Sozomen and → Theodoret of Cyr.

For each section of his compilation Theodorus selected the text of one of these authors and noted parallel or variant readings and versions of events from the other two in the margins. As a consequence his work is of exceptional value for the study of the transmission of the text of the

three *Church Histories* from which it draws. At the same time it is also an excellent source in its own right. It covers the period from the accession of Constantine the Great between 305 and 324 to the year 439 in the reign of Theodosius II. For the time from ca 450 (death of Theodosius II) to 518 (accession of Justin I) Theodorus added his own *Church History*.

The ἐκλογή was translated into Latin, probably not long after Theodorus' death and probably still in Constantinople (not in Vivarium as sometimes assumed) by → Epiphanius scholasticus under the direction of → Cassiodorus. This translation became known in the West as the "Tripartite History" (*Historia ecclesiastica tripartita*) and acquired the status of the standard historical treatment of the period until the originals from which it is excerpted became known in the West in the 16th century.

Of Theodorus' own work only fragments survive. Among the extant manuscripts Venice, BNM, gr. 344 (13th century) fols. 1–136 has attracted special attention (HANSEN). It contains the first two books of the work. The *editio princeps* was published by Henri de Valois in 1673.

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JOSEF LÖSSL

Theodosius of Syracuse

9th century. Byzantine Sicily. Author of a letter recounting siege of Syracuse. Theodosius must have been a member of the Byzantine upper-class of Syracuse. He was a *grammaticus*, which should be understood as a kind of notary, and a monk and clergyman. The letter is entitled Θεοδοσίου μοναχοῦ τοῦ καὶ γραμματικοῦ ἐπιστολὴ πρὸς Λέοντα ἀρχιεπίσκοπον περὶ τῆς ἀλώσεως Συρακούσης (The letter of the monk and *grammaticus* Theodosius to the archdeacon Leon about the sack of Syracuse); the addressee Leo is otherwise unknown.

Syracuse was besieged in 878 by the Aghlabid Arabs from Tunis. Theodosius describes a long period of famine and epidemics, as a result of which the city finally capitulated. As was usual

at that time, some of the rich inhabitants were taken into captivity at Palermo, the new capital of Sicily, among them Theodosius. The text is composed in conformity with the classical rules of rhetoric, and therefore the descriptions of the cruelty of the enemy should be given no credence. The letter states that the author was still arrested and obviously waiting to be redeemed by his relatives. Unfortunately, about a third of the text is lost now so that we do not know if Theodosius was ransomed or not, but the prison scene is reminiscent of the captivity of Ioannes → Kaminiates, who at the end of his text was likewise waiting to be freed. Manuscript: Paris, BnF, cod. gr. 3032, fol. 150^v–152^v.

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LARS MARTIN HOFFMANN

Theophanes of Byzantium

Second half of 6th century. Asia Minor. Author of the Ἱστορικά (*Histories*), a ten-book history in Greek (on the years 567–81), which has not survived and is known only through a partial summary of its contents in the *Bibliotheca* (cod. 64) of the patriarch Photios. Nothing more of his life is known beyond residency in Constantinople. The summary indicates Theophanes also wrote a history of the reign of Justinian and intended to compose an additional work on the years after 581; neither has survived.

His *Histories* treat the Byzantine diplomatic and military involvement in the east from 567 to 581 under the emperors Justin II and Tiberius and

focuses primarily on the renewed war with Persia in 572. Photios' summary also preserves other notable events from the *Histories*: the first Turkish diplomatic embassy to Constantinople in 568, the Persian movement into south Arabia, and the subsequent defeat of the Himyarites. In the tradition of classical historiography, Theophanes includes digressions, ethnographic details, and descriptions of natural phenomena. One digression recorded by Photios describes the smuggling of silkworms by a Persian traveller from China during the reign of Justinian and the establishment of sericulture in the Byzantine Empire, an episode also known from Prokopios of Caesarea. Theophanes' historical works were probably read and used by → Theophylact Simocatta. Theophanes of Byzantium should not be confused with → Theophanes Confessor, the later Byzantine chronicler.

All manuscripts of the *Bibliotheca*—the only source for Theophanes' lost works—are dependent on two manuscripts preserved in Venice, BNM, gr. 450 (10th century) and gr. 451 (12th century).

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MATTHEW R. LOOTENS

Theophanes Confessor

[Theophanes Isaacius; Homologetes]

ca 758/60–818. Byzantium. Saint and chronicler. Theophanes was born at Constantinople; his father was the Strategos Isaak, his mother a certain Theodora of whose family nothing is known. As he was orphaned at an early age, the Byzantine emperor Konstantinos V Kopronymos himself (740–75) took the guardianship over the boy, thus smoothing his way to a successful career. Soon after his marriage, he and his wife decided to embrace a religious life and Theophanes eventually founded the monastery Megas Agros, which

he governed as abbot. There he occupied himself with copying manuscripts. As abbot he participated in the ecumenical Council of Nicaea in 787 and signed its files. When the starkly iconoclastic emperor Leo V (813–20) came to power, he was, as a partisan of Patriarch Tarasios, thrown into gaol and then exiled to Samothrace where he died in 818.

Theophanes seems to have been prompted to write history by his contemporary → Georgios Synkellos, who is supposed to have suggested a continuation of his chronicle, making use of material already arranged by him. Thus Theophanes wrote his Chronicle, which can be understood as a portion of a world chronicle for the period from 285 to 813. Of himself he writes that he was nothing more than a mere continuator and executor of Georgios, which has led to doubt about the degree of his authorship. Given that he suffered from kidney trouble that seriously limited him until his death, and Georgios probably lived until 814 and could possibly have continued to be involved, Theophanes' involvement may have been more limited than it appears. In any case the chronicle was not circulated before 842, by which time an unknown editor had re-organized the material somewhat miserably.

For the first three centuries (284–602), Theophanes' chronicle of world events is mostly a mere compilation of previous sources, most of which we know in the original. But it is decidedly valuable in having preserved portions of otherwise lost Greek and Syrian sources for the 7th and 8th centuries. He uses an elaborate chronology consisting of the years of the world, following the Alexandrian era (5493 BC) and his own Christian era (7 BC), but in addition he introduced in tabular form the reigns of the Roman emperors, the Persian kings and Arab caliphs, and of the five ecumenical patriarchs.

His Chronicle was widely used by later chroniclers, and around 875 a Latin translation or compilation was made by → Anastasius Bibliothecarius, together of the chronicles of → Nikephoros Patriarches and → Georgios Synkellos. In this way it came to → Landulf Sagax and subsequently to other Western European authors. In the Greek tradition there is a continuation by the anonymous → Theophanes Continuatus.

There are nine extant manuscripts: Vatican, BAV, vat. barb. 553 (16th century); vat. gr. 154 (12th century); vat. gr. 155 (9th century); pal. gr.

395 (16th century); vat. gr. 978 (11th / 12th century); Paris, BnF, gr. 1710 (10th century); BnF, gr. 1711 (11th century); BnF, coisl. 133 (12th century); Munich, BSB, gr. 391. *Editio princeps* by Jacques Goar and François Combefis (Paris, 1655).

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STEFAN ALBRECHT

Theophanes Continuatus

[Scriptores post Theophanem]

10th century. Byzantium. *Theophanes Continuatus* or Οἱ μετὰ Θεοφάνη (those after Theophanes) is the name traditionally applied to a collection of biographies of emperors preserved in a single 11th-century manuscript (Vatican, BAV, vat. gr. 167) and a 16th-century copy (Vatican, BAV, barb. gr. 232). The prologue announces that it was commissioned by the emperor → Konstantinos VII Porphyrogennitos, and intended as a continuation to → Theophanes confessor. It is arranged in six books which modern scholars divide into four parts, and breaks down as follows:

Part I = Books 1–4, covering 813–66. Each of the first four books contains the biography of one pre-Macedonian emperor: Leo V the Armenian, Michael II, Theophilos and Michael III, thus taking up where Theophanes left off, but without Theophanes' strict annalistic format.

Part II = Book 5, the *Vita Basilii*, covering 867–86. Where the rest of the work is anonymous, this part was written by Konstantinos VII himself: it is after all a biography of his grandfather Basileios I (867–86).

Part III = Book 6/1, covering 886–913, using text from or close to → Symeon magistros & logothete, Redaktion B. It contains the life of Leo VI and Alexander.

Part IV = Book 6/2, covering 913–61 including Konstantinos himself, then Romanos I Lekapenos and the first years of Romanos II. It has been

ascribed to Joseph → Genesis or Theodoros Daphnopates, but this is unlikely. It ends abruptly in the year 961; it probably should have been continued to 963.

In the introduction we learn that the emperor himself collected the sources for this work. He made no attempt to hide his aversion for his grandfather's precursors and hence the first books describe them in sombre colours. In this way emperor Basil is seen in a very favourable light. In spite of this undeniable bias, Theophanes Continuatus is the most important source for that period of Byzantine history. The *Vita Basilii* was first edited by Leo Allatius (Cologne, 1653); the *editio princeps* of the whole continuation was produced by François Combefis (Paris, 1685).

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STEFAN ALBRECHT

Theophilus of Antioch

2nd century AD. Syria. Theophilus was an early Christian Greek-speaking apologist who died ca 180–85 AD in Antioch on the Orontes (Syria, now in Turkey). He is usually identified with a Theophilus who according to Eusebius (*Church History* 4.20) became a Christian bishop in Antioch in 169. Several historical and exegetical works have been attributed to him, but only his apology, entitled *To Autolykus* (*Ad Autolykum*; πρὸς Αὐτόλυκον), is extant.

The addressee is probably fictitious and the work is dated shortly after 180. This is because the elaborate chronology which it contains in Book 3, and which begins with Adam, ends with the emperor Marcus Aurelius. This chronology is strongly influenced by the Hellenistic Jewish apologetic argument from antiquity as put forward by → Josephus in his work *Against Apion*. The degree to which Theophilus identifies himself with the Jewish position is indeed striking.

He criticises Homer and Hesiod as unreliable and recommends the antiquity and reliability of Biblical (i.e. Jewish, Old Testament) over against Greek historiography.

The oldest extant manuscript of *To Autolykus* is Venice, BNM, gr. 496 (late 11th century), given to Venice as a present by Cardinal Bessarion in 1448. The *editio princeps* is by Conrad Gesner (Zürich 1546). Further important early editions include those of Johann Christoph Wolf (Hamburg 1724) and Prudent Maran (Paris 1742), the latter reprinted by Migne in the *Patrologia*.

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JOSEF LÖSSL

Theophylact Simocatta

[Theophylaktos Simokates]

ca 585–ca 640. Egypt and Byzantium. Imperial Byzantine secretary, bureaucrat, and the author of the Οἰκουμενικὴ Ἱστορία (*Universal History*), an account of the reign of the emperor Maurice. A few biographical details emerge from his writings: born in Egypt, probably at Alexandria, into a curial family—he was related to Peter, prefect of Egypt (VIII.13.12)—he was educated at Alexandria and Constantinople and began a successful administrative career under the emperor Herakleios (reigned 610–41).

The Ἱστορία, finished in the early 630s and written in a highly rhetorical Greek complete with digressions and quotations and allusions to classical authors, marks the end of the long chain of Greco-Roman historians who imitated the models of classical historiography. Theophylact's history in eight books begins with an unusual allegorical dialogue between Philosophy and History, which alludes to the patronage of Patriarch Sergius and Theophylact's strong support of the emperor Herakleios. Following this dialogue and a short classicizing prooemium about the value of

writing history, the main body of the history covers the period from the accession of the emperor Maurice in 582 until Maurice's assassination by Phokas in 602. The *History* ends somewhat anticlimactically with a few minor details of the first months of Phokas' reign. This ending and a passing reference in the eighth book to the death of Chosroes (Khusraw) II suggest that Theophylact intended to continue the history into the reign of Herakleios and the end of the Persian wars in 628.

The focus of the *History* is on the Byzantine military campaigns against the Avars and Slavs in the Balkans and against the Persians in Mesopotamia and Armenia. Writing decades after events, Theophylact drew extensively on earlier accounts including the historical works of → Ioannes of Epiphaneia and → Menander Protector (now both lost except for fragments), as well as other unknown sources for the Balkan campaign and Maurice's life. In addition to military and diplomatic matters, Theophylact also incorporates Christian language and miracles into his classicizing, secular history. Scattered throughout are original texts, letters, and speeches: book one records a speech of emperor Tiberius at the proclamation of his successor Maurice (I.1.5–20), and the last book records Theophylact's epitaphios for Maurice (VIII.12.5–7; though only the first part of the speech is extant). Despite a general unreliability in chronological details and a tedious literary style, the *Universal History* remains one of the main sources for Byzantine military and diplomatic relations in the second half of the 6th century.

Theophylact is also the author of three minor works on scientific and rhetorical subjects: two of these are short dialogues (*Problems of Natural History* and *On Predestined Terms of Life*), the third is a collection of eighty-five classicizing, fictitious letters.

The Οἰκουμενικὴ Ἱστορία appeared in print twice in the 17th century. Johannes Pontanus produced the *editio princeps* (Ingolstadt, 1604) and also translated it into Latin; Charles Annibal Fabrot produced the second edition in Paris (1648). Several manuscripts from the 11th century to the 16th century preserve the *Universal History*; many of these derive from the earliest extant manuscript, Vatican, BAV, vat. gr. 977 (11th/12th century), which served as the base for the modern recent edition.

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MATTHEW R. LOOTENS

Thet Freske Riim
(The Frisian rhyme)

15th century (extant version ca 1509–15). Low Countries. Vernacular verse chronicle of the origins of the Frisians from biblical times and their acquisition of freedom from Charlemagne (*Friese Vrijheid*) in 1671 lines, possibly written by a cleric from the Windesheim monastery of Thabor near Sneek (Frisia). The text alludes to a master Alwyn as an authority of the history of Frisian freedom. In later times this Alwyn was identified as a 15th-century school rector in Sneek, but it is now clear that the name refers to Alcuin, author of the well-known *Life of Willibrord*, whose missionary activities are central in Frisian historical narratives. Important sources are the *Book of Rudolf*, the *Statutes of Magnus* and the forged *Privilege of Charles the Great*, all legal texts mixed with historical narrative, in order to ground the claim to freedom for the Frisians.

The Frisian text is exclusively known through an early 16th-century version which survives in Leeuwarden, Tresoar, ms. 1443. However, the earlier existence of the work is attested through a partial summary in Latin made ca 1490 by Hartmann → Schedel, found in Munich, BSB, clm 461. There is also a more complete early 16th-century Dutch translation, known as *Tractatus Alvini*, of a similar Frisian poem.

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JUSTINE SMITHUIS

Thietmar of Merseburg

ca 975–1018. Germany. Bishop of Merseburg (1009–18). Author of a Latin *Chronicon* on the high politics of Church and Empire which also comments on Thietmar's own lineage, the house of Walbeck, eastern Saxony.

Compiled between 1012 and 1018, the *Chronicon* is divided into eight books. In book one, Thietmar recounts events from the reign of King Henry I (919–36). Books two, three, and four are devoted to the reigns, respectively, of Otto I, Otto II, and Otto III. Books four through eight are focussed on the reign of King Henry II (1002–24). Although Thietmar drew on the work of other historians, most notably → Widukind of Corvey and the → *Annales Quedlinburgenses*, his own observations and experiences are well represented and provide a unique and at times highly personal view of Ottonian history. As a Saxon, an aristocrat, and a bishop, Thietmar was well-connected to the centers of power and was an eyewitness to major political events. Those events, especially as they relate to Ottonian monarchs, form the backbone of the *Chronicon*, but Thietmar also relates the histories of his church, his family, and his region. Thietmar is especially valued for his testimony regarding relations between Germans and Slavs in East Central Europe and for his valuable insights into the world of the Saxon aristocracy.

The *Chronicon* survives in two manuscripts, Dresden, LB, Msc. R 147 and Brussels, KBR, 7503–7518. The Dresden manuscript was produced under Thietmar's direction and includes revisions and emendations in his own hand. The manuscript was heavily damaged during the Second World War, but a facsimile, published in 1905, allows access to the original text. The version of the *Chronicon* preserved in the Brussels manuscript, a late medieval codex, incorporates stylistic improvements and interpolations reflecting the interests and viewpoint of the monastic community at Corvey, where it presumably origi-

nated. It has become common practice to fill lacunae in the autograph by resorting to the Brussels manuscript.

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DAVID A. WARNER

Thomas a Kempis

ca 1380–1471. Germany, Low Countries. Author of works on spirituality and biography, and also of a monastic chronicle. Thomas a Kempis was born Thomas Haemerken (*Malleolus*, "little Hammer") at Kempen near Krefeld, from local artisan stock. He was educated at the School of the Brethren of the Common Life at Deventer and in 1399 entered the (1395) newly founded convent of the Canons Regular at Agnietenberg (Mt. St. Agnes) near Zwolle, Netherlands. There he lived for the rest of his life as an ascetic, spiritual adviser and guide, preacher and writer of devotional literature. His most famous work is the "Imitation of Christ" (*Imitatio Christi*), an ascetic and spiritual manual of instruction on following Christ on the road to perfection in daily life.

Among Thomas' works is also a *Chronicon Montis Sanctae Agnetis* (Chronicle of the Canons Regular of Mt. St. Agnes). This extends from the founding of the monastery in 1395 to Thomas' death in 1471 and beyond, to 1477, as it was continued by fellow canon Johannes → Busch, author of a chronicle of Windesheim (*Chronicon Windesemense*), another new foundation of Canons Regular near Deventer. The Chronicle of Mt. St. Agnes is a narrative chronicle in simple Latin that tells the story of the monastery, from raising the funds, purchasing the land and actually building and furnishing the monastery, to matters of daily life, living conditions, regular

rituals and practices, notable events such as feast days, important visitors, or the appointment of members or friends of the community to ecclesiastical office.

Far from reflecting a quiet and uneventful existence, as it is sometimes portrayed, the chronicle contains much interesting information about the crises and upheavals of a harsh and rapidly and fundamentally changing era. Thus in connection with the great plague of 1421 Thomas mentions the emerging Hussite conflict. He also refers to natural disasters such as the great frost of 1423, or informs about the period between 1429 to 1432, when the whole monastery was in exile due to a legal dispute connected with the succession of the see of Utrecht. The Chronicle also contains much biographical information about members of the convent and related persons. Further biographical information, in particular about the founding figures of the *Devotio Moderna*, Gert Groote and Florentius Radewijns, is contained in another work by Thomas, "The Founders of the New Devotion".

The *Chronicon* is transmitted in Brussels, KBR, 8849–59, fol. 75^r–80^r, 87^r–89^r (n.f. 109^r–114^r, 77^r–79^r), written ca 1494–1501. Some of Thomas' works were printed by Peter Danhauser in Nuremberg in 1494, but the *Chronicon Montis Sanctae Agnetis* was first published by Heribert Rosweyde alongside Busch's *Chronicon Windesemense* in Antwerp in 1621.

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JOSEF LÖSSL

Thomas Castleford's Chronicle

ca 1327. Northern England. The English vernacular verse chronicle customarily ascribed to Thomas Castleford concentrates on the history of Britain from its mythic naissance to 1327. The narrative, 39,439 lines in length, is prefaced by a

version of the pre-Trojan settlement of Albion found in → *Des Grantz Geanz*, and divided into eleven books (twelve if, like ECKHARDT, one counts Merlin's Prophecies as separate).

Identifying itself, or at least book one, as the *Boke of Brut*, the chronicle draws much of its early history from → Geoffrey of Monmouth, which it supplements with material from romance and hagiography, such as the legends of St. Helen and St. Hugh of Lincoln. A detailed study of the chronicle's sources remains a desideratum, as certain episodes have analogues in other northern texts, such as → Walter of Coventry, → Pierre de Langtoft and the → *Short Latin Chronicle of Durham Abbey*, which contains, for example, an analogue to the chronicle's spurious story of how the Norman conquest was precipitated by Harold's humiliation and rejection of his wife, Elaine, supposed sister of William the Conqueror.

The most valuable parts of the chronicle are the reigns of Edward I and Edward II, which provide a contemporaneous and occasionally unique account of national events, paying particular attention to affairs in the north of England and Scotland, especially Scotland's first War of Independence. Ending with a rumour of Edward III's coronation in his father's days (in his father's days) and Edward II's imprisonment at Berleby Castle, the chronicle fails to mention the subsequent murder of the deposed king, perhaps indicating that the text (or at least the text as it survives) was written whilst Edward II was still alive.

The attribution of the chronicle to Thomas Castleford stems from the occurrence of this name in the only extant manuscript, Göttingen, Niedersächsische Staats- und Universitätsbibliothek, ms 2° Cod. Hist. 740 Cim (early 15th century). Although the contents and dialect of the manuscript point to a Yorkshire provenance, the name could refer to an early owner and should be treated cautiously. Speculation that the author was Thomas Bek, a cleric appointed to Castleford in 1270, is undermined by the fact that Bek died in 1293, thirty-four years before the chronicle ends. Equally, there is no current evidence to suggest that his kinsman, another Thomas Bek (d. 1347), was associated with Castleford. Future studies may shed light on the question of authorship.

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SARAH L. PEVERLEY

Thomas of Eccleston

fl. 1232–59. England. The Franciscan author of the Latin *Tractatus de adventu fratrum minorum in Angliam*, a prose chronicle about the establishment of the Franciscan province of England, from the first arrival of the Friars Minor in 1224, up to 1257–8. Thomas dedicated the chronicle to his friend, friar Simon of Esseby, and meant it to provide instructive exempla for the English Franciscans. He narrates his anecdotes vividly and compellingly. The chronicle, which served as a repository of the collective memory of the Franciscans in England, is at times chaotic, but considered a highly reliable and informative account of the events it describes. Its fifteen *collationes* fall into three sections, which are organized thematically rather than chronologically and cover the earliest years of the order in England, the period of establishment and consolidation of the province's administration, and its notable individuals. Thomas was present at some of the events he describes and intimate with some of the early Franciscans, to whom he attributes the accounts he records. He drew additional information from official documents. The three surviving manuscripts (Oxford, Bodleian Library, ms. lat. misc. c. 75; BL, Cotton Nero ms. A.ix & BL, Egerton ms. 3133—two parts of a single manuscript; York, Minster Library, ms. XVI.K.4) by their layout invite, and have attracted additions from early readers, among them the 14th century Hereford friar William Herebert. There is scant evidence of further reception.

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SJOERD LEVELT

Thomas of Marlborough

b. ca 1165. England. Lawyer and teacher of Roman Law at Oxford (1190s); monk, later sacristan (1217–18), prior (1218–29) and abbot (1229–36) of Evesham Abbey. Author of *Chronicon Abbatiae de Evesham*, recording the abbey's struggle to constrain an evil abbot, Roger Norreis (1190–1213) and undo his mis-rule, which had allowed the abbey's diocesan, Mauger of Worcester (1200–12), to challenge its exemption by asserting the need for a visitation. The chronicle records how Thomas lead the Abbey's appeal to Pope Innocent III in vindication of its privileges, and how, with the help of papal legates, the house obtained an agreement constraining Norreis (1206), and how it then had him deposed (1213). A confection of earlier Evesham texts, mostly derived from works by Dominic, an early 12th-century prior of Evesham, precedes this narrative in the manuscript (Oxford, Bodleian Library, ms. Rawl. A 287). These comprise *vitae* and *miracula* of the abbey's saints (Ecgvine, Odulf and Wigstan) and a *Gesta abbatum*, which Thomas continued for the remainder of the 12th century. Writing to arm his successors, Thomas ended by admonishing them to protect their privileges: "the bishops of Worcester... are always laying traps for us". He apparently ceased editing the book between 1218 and 1229; later authors added the deeds of the abbots for 1213 to 1418, the first continuation being that for the abbacies of Randulf (1213–29) and of Thomas himself.

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PAUL ANTONY HAYWARD

Thomas of Pavia

[Tuscius, Papiensis]

1212–80. Italy. Minorite. Author of a Latin chronicle of emperors and popes (*Gesta imperatorum et pontificum*) and, according to → Salimbene de Adam, of sermons, theological texts and perhaps of an *ars contionandi*. Only the *Gesta* and the *Destinctiones Bos* (Book of definitions as big as an ox), a canonical opus, can be ascribed to him with certainty. Thomas taught in Parma, Bologna and Ferrara (1240–58), and participated in 1245 at the Council of Lyon. From 1258–78 he was minister of the Minorites in the province of Tuscany.

In addition to the lives of pontiffs and emperors, his *Gesta*, includes numerous fabulous anecdotes. Written in 1278 in the Convent of the Minorites in Florence, it focuses less on events than on the personalities of historical events; their personal traits are described in detail. The traits of Frederic II, Conrad IV, Manfred and especially Charles of Anjou at the end of the chronicle are portrayed colourfully. Thomas does not, for the most part, defend the opinion of his Ghibelline home town Pavia, but rather, like his source → Martin of Opava, that of the Florentine Guelfs. The oldest and best manuscript is Paris, BnF, lat. 6818, fols. 111^r–178^v, copied at the end of the 13th century.

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FLORIAN HARTMANN

Thomas of Split

ca 1200/01–8 May 1268. Croatia and Hungary. Public notary in Split 1227–32, from 1230 archdeacon at the Chapter of Split, almost elected archbishop by the Chapter in 1244. Author of the *Historia Salonitanorum atque Spalatinorum pontificum* (history of the archbishops of Salona and Split), basically a *gesta episcoporum*, composed during the last decades of his life.

Influenced strongly by → Isidore and the Bible, and written in the rhyming Isidorian style, the *Historia* describes the history of the two archbishoprics from the beginnings up to 1266. The first 31 chapters are dedicated to times before Thomas' birth, the latter parts to the history he

lived through. His basic aim was to justify the rights of the church of Split as heir of the ancient nearby church in Salona, and in the contemporary section to justify his political activity in Split.

He used early Christian writers as sources for the ancient period, turning to narrative and archival sources for the early medieval period, often attesting documents that have since been lost. To describe his own times, he used oral traditions and eyewitness reports. He has an extremely vivid and interesting way of depicting events on the basis of personal experience and contemporary information, for example the Fourth and Fifth Crusade, the Mongolian Invasion of 1241–2 in Hungary and Croatia, the inner-city conflicts and the problems of using church Slavonic. As an appendix, the oldest version of the *Pacta conventa* is attached to the chronicle, the legendary treaty between Coloman, the Hungarian king and the Croatian nobility confirming Coloman's election as Croatian king.

There are five medieval manuscripts extant, the oldest written in Beneventan minuscule (Split, Glazbeni Arhiv Katedrale Sv. Dujma, KAS 623 B) from the author's time, but not an autograph; today some folios are missing. *Editio princeps*: Johannes Lucius (Ivan Lučić) in 1666.

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LÁSZLÓ VESZPRÉMY

Thomassin, Mathieu

ca 1391–after 1461. France. Delphinal officer and author of the first historical works on the Dauphiné and dauphins. Thomassin was born in Lyon, studied law at Orleans and went to Paris to 'observe' the Parlement of Paris, before serving the dauphin Charles III (King Charles VII of France) in 1422 and Louis II (the future Louis XI of France) from 1440–56. He held office as *procureur fiscal général* (1422–31) and counsellor in the *conseil delphinal* (from 1453 the Parlement of Grenoble).

His best known work, the *Registre delphinal*, was commissioned by Louis II in 1456 for deposit

in the delphinal archives. Three books cover the origins of the future Dauphiné in the kingdom of Burgundy, the dauphins to 1349, and the Valois dauphins, kings or heirs to the French crown, from 1349 to Louis II. He drew on → Ado of Vienne, → Sigebert of Genèbloux, → Martin of Opava, → Bernard Gui, and the → *Grandes Chroniques de France*, adding events from his own lifetime (Joan of Arc and the Battle of Anthon in 1430). Part treatise, part chronological account, the *Registre* defends delphinal interests against the archbishop of Vienne, the count-dukes of Savoy and the house of Chalon-Arlay (prince of Orange). Thomassin asserts that as heir to the crown, the dauphin can exercise the same rights in the Dauphiné as the king of France enjoys in his kingdom, but the king can take back possession for good cause. The text implicitly justifies Charles VII's actions in taking the principality from his son in 1456–7. Thomassin began the work for Louis, but apparently composed much of it independently; the text was never completed or presented to that dauphin.

There is no contemporary copy: the best version of Books I and III, compiled after the author's death, is in Grenoble, BM, U 909 réserve, fol. i–118, a late 15th-early 16th-century manuscript which also contains other works by Thomassin. Book II is found only in partial 16th-century copies (Paris, BnF, fr. 4627 and fr. 4949, Carpentras, Bibliothèque Inguimbertaine, ms. 711). Three further partial copies were made between the 16th and 19th centuries. The text was consulted by the principal historians of the Dauphiné.

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KATHLEEN DALY

Thommendorf, Wenceslaus

d. 1522. Bohemia. Family chronicler. Offspring of a patrician family in Schweidnitz (Swidnica) in Silesia, Thommendorf began a career as a cleric (*altarista*) in his home town in 1480, but resigned after his father's death in 1482. He married in 1483, became town judge (*schöppe*) in 1484, served as town councillor for the last 36 years of his life, and for a time was mayor. In 1482 he began an annalistic diary, which was continued after his death by his son Hieronymus, and by Hieronymus' son-in-law Daniel Czeplko (father of the famous poet) until 1608, which was known as the *Thommendorf'sche Familienchronik*. Wenceslaus wrote in Latin but from 1488 he also uses German, especially for everyday themes. He notes events of personal, local, and regional interest. The manuscript (Wrocław, former Breslauer Staatsarchiv, depositum without shelfmark) was lost in 1945.

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KLAUS KIPP

Thorne, William

late 14th century. England. Benedictine monk, presumably of St. Augustine's, Canterbury. His Latin *Chronica de reba gestis abbatum S. Augustini Cantuariae* recounts the history of the house from its founding in 598 to 1397. The earliest manuscript is in Cambridge (Corpus Christi College, ms. 189) and is expanded and revised in BL, add. ms. 53710. The text is derivative of Thomas → Sprott, claiming to be an expansion of Sprott's chronicle, and contains numerous errors and omissions. Thorne organised his chronological history with special attention to the English kings and the abbots and archbishops of St. Augustine's and of Canterbury, and included documentary evidence valuable to scholars of local and ecclesiastical history. Printed by R. TWYSDEN, *Historiae Anglicanae scriptores decem*, 1652, cols. 1753–2202.

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LISA M. RUCH

Thornton Chronicle

1532. England. Annals written at Thornton, an Augustinian priory in Lincolnshire founded in 1139 and consecrated as an abbey in 1148. Written shortly before the dissolution of the monasteries, the annals were added to a Latin chronicle beginning with Brutus and cover the history of the priory from 1139 to 1526. They are divided according to the reigns of the abbots. They show an antiquarian interest in the fabric of the abbey. Most of the entries are of local interest, without a political agenda, and concern the construction and adornment of the church and lists of those working there. The few national events recorded, such as the death of kings, are in English rather than Latin. Manuscript: Oxford, Bodleian Library, ms. Tanner 166.

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RALUCA RADULESCU

Thuróczy, János

[Johannes de Thurocz; Ján z Turca]

ca 1435–1488/89. Hungary. Minor landholder in the historic Turóc county, Northern Hungary (now Slovakia). From 1467 on, Thuróczy was a court clerk in Buda; from 1470–75 a lay clerk at Ipolyság (Šahy); from 1475 he was notary under the protonotary István Hásságyi (Stephan Haserhag); in 1486 he was appointed deputy judge to Chief Justice Tamás Drágyi.

His *Chronica Hungarorum*, though written in the vicinity of King Matthias Corvinus' (1458–90) Renaissance court, is considered to be the last Hungarian historical work in the medieval style.

It appeals to the expectations and aspirations of the functionaries of the chancelleries and law-courts in Buda. It consists of four works written at different times and introduced by separate prefaces. In the early 1480s, encouraged by Hásságyi, Thuróczy composed a history of Queen Mary and Charles II of Hungary, based on → Lorenzo de Monacis's poem, to fill a gap in Hungarian historiography after János → Küküllei. Subsequently, at the instigation of Drágyi, he compiled the first part of the *Chronica*, from the common origin of the Huns and Hungarians up to 1342, based on earlier medieval chronicles and classical sources, especially about Scythia. Having appended Küküllei's *Gesta* of Louis I (1342–82) and the aforementioned continuation (1382–87), he completed the chronicle with an original account of events from 1387 up to August 1487, relying on oral sources and chancery documents.

The *editio princeps* with woodcut illustrations by Conrad Stahel and Mathias Preinlein (Brno, March 1488), was followed by two versions by Erhard Ratdolt (Augsburg) for the Budan bookseller Theobald Feger in June 1488: a complete version dedicated to King Matthias and one abridged for the German audience, omitting Matthias's occupation of Vienna and his title *Austriae dux*. The former contained as an appendix the *Carmen miserabile* of → Roger of Oradea (Rogerius).

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LILLA KOPÁR

Toledano Romanzado

15th century. Castile (Iberia). A Castilian translation of the *Historia Gothica* of Rodrigo → Jiménez de Rada, the *Toledano romanzado* is best known as one of the two principal sources of the → *Estoria del fecho de los godos*. The translation, uniquely amongst the many translations of Rodrigo's historical work, follows the Archbishop's Latin faithfully, albeit with occasional minor expansions, for which reason it is hard to establish

a contemporary ideological motive for its composition. It may simply have been composed out of a desire to make Rodrigo's work more accessible to a wider public as it is noticeable that Biblical citations are usually translated and Classical quotations from the original frequently omitted. Rodrigo's exaltation of the city of Toledo, the city of which he was Archbishop and of whose cause he was a life-long defender, is significantly downplayed in the translation. There are two extant manuscripts: Madrid, Real Academia de la Historia, 9–30–7 and El Escorial, RMSL, V.II.5.

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AENGUS WARD

Tolosanus

12th–13th century. Italy. Deacon and magister at the church of his home town Faenza (Ravenna, Northern Italy), he employed his rhetorical and skills in the ecclesiastical and civic life of the city. This experience may have inspired him to compose his *Chronicon Faventinum*, which focussed not only on his home town, but also on the entire Emilia-Romagna and other cities in the period of the communes. He died 5th April 1226.

The chronicle of Magister Tolosanus begins with the Roman foundation of the city, which he sets in 20 BC, and ends abruptly in 1218. Up to the 11th century, it offers episodically arranged stories based probably on oral tradition or lost written sources. It was continued by two anonymous writers, probably also canons at the cathedral of Faenza. The first continued the narrative to 1226, the second to 1236. The first continuator also revised and supplemented the Tolosanus's own text. The oldest surviving manuscripts are the Codex Manfrediano, copied at the end of the 13th century (Faenza, Biblioteca dei Conti Ferriniani), and a 16th-century copy (Faenza, Biblioteca Comunale, ms. 282).

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FLORIÁN HARTMANN

Tomic, Pere

early 15th century. Catalonia (Iberia). Knight and author of the *Històries e conquestes del realme d'Aragó e principat de Catalunya*, dedicated to Dalmau de Mur, archbishop of Tarragona and then Zaragoza (1419–56). Tomic's work runs from the origin of the world until the reign of Alfons V the Magnanimous. The first part closely follows Rodrigo → Jiménez de Rada's *De rebus Hispanie* on the mythic origins of Spain; the following chapters on the Goths and the kings of Aragon until the union with Catalonia (1137) are also influenced by the → *Crònica de S. Juan de la Peña*, as are those on the crown of Aragon, though here much is also derived from Bernat → Desclot and Ramon → Muntaner. As a minor noble, Tomic seeks to exalt his own family and the nobility in general, both in his account of the legendary origins of Catalonia and in the long list of those who participated in the crown's Italian enterprises. Despite, or perhaps because of its strong mythic elements, it proved popular and was widely diffused. Among the 15th-century manuscripts is Barcelona, BU, ms. 67.

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DAMIAN SMITH

T'ovma Arcruni

d. after 905. Armenia. Author of the *Patmut' iwn Tann Arcruniac'* (History of the House of Arcrunik'), a history of the royal house of Vaspurakan (the Lake Van region). It was probably commissioned by King Gagik I Arcruni,

who came to the throne of Vaspurakan in 905 and quickly became the most powerful figure in the region of Armenia, rivaling Smbat I Bagratuni (r. 890–914) after the death of Smbat's father Ašot I for the pan-Armenian title *šahmsah* (king of kings). T'ovma is known by the surname Arcruni solely on the basis of his authorship of the history of that family; he identifies himself only by first name in his work.

His history runs from creation to the beginning of the 10th century, and is divided into three books on the model of → Movsēs Xorenac'i. T'ovma's history may be seen as a response to that of Movsēs, whose History by the end of the 8th century glorified the rival Bagratuni family to the north. Just as Movsēs had produced a Biblical genealogy for the Armenians and for the Bagratunis, T'ovma produced a similar but distinct genealogy for the Arcrunis. Together, Movsēs' and T'ovma's histories are the first examples of the influence of the work of → Elišē on later historians. Most notably, T'ovma seeks to "correct" the historical record concerning the participation of the Arcruni nobility in the uprising of 451 led by Vardan Mamikonean, by referring to an otherwise unattested figure named Vahan Arcruni. He justifies his correction with the tale of a malicious monk, Barsauma, who borrowed the manuscript of Elišē and deleted all references to the hero Vahan, who died at the side of Vardan himself.

The extant manuscript of his work is Yerevan, Maštoc' Matenadaran, ms. 10451, dated 1303, from which all other complete manuscripts derive. It carries three separate anonymous continuations, recording the history of Vaspurakan up to the 13th century. A 12th-century fragment of the History also survives (Maštoc' Matenadaran, ms. 1890), but notwithstanding a mention by → Kirakos Ganjakec'i, there is little evidence of later reception of T'ovma's History until the modern era.

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TARA L. ANDREWS

Town chronicles

1. European towns in the Middle Ages;
2. Intended readership; 3. Authors;
4. Subject; 5. Language and form

1. European towns in the Middle Ages

Town chronicles were "histories" of events and deeds of urban communities written from the eleventh century through to the end of the Middle Ages for the honour and benefit of communal leaders. The form, origins, and functions of these chronicles depended on their subject, authorship and intended readership. The subject was typically "the town" as place, legal entity, and community of citizens. Authors included clerks, notaries, city-based members of the mendicant orders, clergymen and burghers. Their intended audience was the learned inhabitants of the towns, especially the members of the urban political elites. Chronicles were written in towns stretching from northern Italy to the North Sea, throughout the German lands and the Low Countries, as well as Barcelona, London, Gdańsk, and Riga, although certain urban centres—notably Paris and Rome—did not become fertile ground for such chronicles.

Social theorists and historians such as MAX WEBER, EDITH ENNEN and EBERHARD ISENMANN have defined the medieval town, distinct from its antique predecessors and modern successors, as a specific amalgamation of legal, topographical and architectural, social, and political characteristics. In the Middle Ages, a "town", regardless of its geographical or chronological location, always embodied both a settlement and a community, and was regarded as a material phenomenon and legal entity by founders and inhabitants, as it is by modern scholarship. The rise of the European town dates from the start of the second millennium and is part of the transformation of the feudal world that occurred with the disaggregation of the Carolingian kingdoms. In northern Italy, this process was already well advanced by the eleventh century; in Germany, its beginning is dated around 1100. The fully developed medieval town became a defining feature of the European political landscape of the later middle ages. Geographically, towns were concentrated in a corridor from northern Italy to the Low Countries. This European "urban belt" folds around the major rivers,

above all the Po, the Rhone and the Rhine, and their tributaries, which were the main routes of pre-modern traffic and transport.

2. Intended readership

Attempts to grasp town chronicles as a literary genre have led to the understanding that the main defining element is the audience, rather than the social status of the author, or the content or form. Both the audience the chronicles were addressed to and the ways in which chronicles were used reveal the typical consumer of such historical works. Jacob → Twinger von Königshofen, in his chronicle of the world, the lands of the upper Rhine and of the town of Strasbourg, justified writing in German and about "new things" by arguing that history is not only of interest to "learned priests" (*gelerte pfaffen*), but also to "intelligent laymen" (*kluge legen*). He addressed his work to the new urban class of burghers, whose radius of action was identical to the lands where the "recent events" Königshofen relates had taken place. This group consisted of both nobles and non-nobles. In late fifteenth century Berne, the social and political elite of the town assembled in the society *Zum Narren und Distelzwang* (Jester and Goldfinch). The membership lists reveal the Bernese ruling class to be a social mix of recently ennobled landed gentry who had made their money in town-based trade and industry, as remnants of thirteenth-century ministerial families, among them several consecutive heads of administration (*Stadtschreiber*), and members of the town-based orders. All late fifteenth-century Bernese chroniclers—Thüring → Fricker, Diebold → Schilling Sr., Bendicht Tschachtlan, Heinrich Dittlinger (see → *Tschachtlan-Dittlinger Chronik von Bern*)—were members of the *Distelzwang*, as was Peter → Molsheim of Fribourg. Thüring von Ringoltingen, author of a very successful German translation/adaptation of the *Melusine*, Conrad Türst, author of a iatro-mathematical treatise, a description of the Confederation of the ten cantons, and of the oldest known map of Switzerland, and Rudolf von Erlach, patron and sponsor of both Schilling and Türst were also members. This Bernese association might be exceptional, but the type of audience it encompasses is typical. These "intelligent laymen" were widely knowledgeable through schooling (typically so in Italy, and increasingly north of the Alps during the fif-

teenth century) and experienced in trade, war, and administration, politically active and literary competent. Although the same characteristics apply, for example, to those in the service of the European princely courts, the town as main sphere of activity unifies this particular group and sets it apart from the "functional elites" in the entourage of the prince. Even if the social and political elites of medieval towns more often than not owned a manor and held feudal rights, they considered themselves, by way of their legal status and their social position as "the town" itself. All history pertaining to the town they belonged to was, therefore, their own history.

3. Authors

A typical author of a town chronicle sought to address both the needs of his readers—the need for information on events they might relate to, and for commemoration and justification of their actions—and his own needs: the need to establish, uphold or better his position within the urban community. The common ground of these socially diverse authors was the fact that they served the community. This was equally the case for the members of the mendicant orders to whom numerous towns entrusted the spiritual well-being of their inhabitants, for the occasional other ecclesiastics working for the parish, for lawyers and notaries (typical authors of town chronicles in northern Italy), for clerks and other members of the chancellery, for councilmen, and even for the few chroniclers of more humble origin. Even they were, as citizens, members of a highly privileged group.

In the course of the thirteenth century, the mendicant orders were established within the towns. In subsequent years, order members were increasingly recruited among local families. Mendicant historiography, so far concerned with the history of the order and the world discovered the town as a new topic. Among mendicant town historians, the Dominicans were more numerous than the Franciscans. This coincides with their prominent role as preachers to whom the town's rulers had entrusted the pastoral care of the citizens and often the hospitals (see → Dominican chronicle tradition; → Franciscan chronicle tradition). At the beginning of the fourteenth century, mendicant historiography remained Latin even outside

Italy—the → *Annales Erphordenses* of the town of Erfurt are one example among many—but by the beginning of the fifteenth, the use of the vernacular is a testimony to the integration of Dominican writings in the urban context. The Dominican → *Colmarer Chronik* of ca 1403, which is written in German, combined order, town and world chronicle. The German mid-fifteenth-century chronicle of Dortmund by Johannes → Nederhoff concentrated on urban matters. In Italy, the town-oriented mendicant writings remained Latin: this applies to the chronicle of Girolamo → Albertucci de'Borselli recounting events in Bologna, the → *Cronaca Pisana del secolo XIV* and the Florentine chronicle of → Giovanni di Carlo dei Berlinghieri (both of the second third of the fourteenth century) as well as to the chronicles of Genoa by → Jacob of Voragine and of Milan by → Stefannardo da Vimercate, both of the end of the thirteenth century.

The town-oriented historiographical activity of members of the mendicant orders is immediately linked to their physical presence in the town. This is best shown by the example of → Ptolemy of Lucca. While residing in the monastery of San Romano in Lucca, he wrote a *Gesta Lucanorum*, but after he had settled in Avignon as member of the household of a future cardinal, he accordingly switched to church and papal histories. The same applies to three Franciscan chronicles. They were all written by members of the order who were born and worked in the town they wrote about: the thirteenth-century Juan → Gil de Zamora, author of a history of his hometown of Zamora in Spain, Alessandro → De Ritiis, born in Collebrucioni near L'Aquila, member of a monastery nearby and author of a chronicle of L'Aquila as well as a history of his order, and → Bartolomeo della Pugliola whose *Antichità di Bologna* is "a traditional annalistic town chronicle". The membership in the order provided these men with the necessary skills as chroniclers, but the driving force behind their activity was the fact that they were part of the urban society. A similar personal connection to the citizenry they served has to be assumed for other ecclesiastics like Jakob Twinger von Königshofen, canon of St. Thomas in Strasbourg, Ulrich Phunt, a member of the Teutonic order and parish priest who instigated the → *Cronica de Berne*, the Benedictine monk → Adrian of Oudenbosch, who wrote a chronicle of Liège from the point of view of his monastery, or even the unknown

monk who, at the end of the twelfth century, compiled a history of Tournai in north-western France (→ *Historiae Tornacenses*).

In the early stages of their institutional development, medieval towns were ruled by noble groups closely connected to the overlord. Increasingly, these groups acquired a political culture of their own without losing their connections to the court entirely or abruptly. Patrons of historical writing as well as the chroniclers themselves might be found among this group. → Jans der Enikel, author of the earliest known Austrian town chronicle, written in German verse at the end of the thirteenth century, was a member of the Viennese patriciate. His cognomen "der Schreiber" (the scribe), at least suggests a professional function within the town's administration. Literary writing was a way to acquire the attention and support of a wealthy patron. A young noble might therefore seek access to the court and endear himself to potential patrons by showing off his skills in writing courtly literature. In the medieval town, such patrons could be found among the rich and powerful citizens who sponsored, among other things, a chronicler to sing the praise of town and leading families. *Schultheiss* Eberhard Müller of a noble family in late fourteenth-century Zürich and *Altschultheiss* Rudolf von Erlach of an old ministerial family in late fifteenth-century Berne were such patrons. Medieval towns offered the possibility of steady employment in the chancellery or other urban institutions, especially the school. Quite a number of educated though not well-established men of urban origin therefore wrote chronicles on matters of the town and dedicated them to the council, the most attractive potential patron in town.

As successful servants of the town, such men were the natural authors of town chronicles. Among town chroniclers, clerks of the urban chancelleries (in the German speaking parts of the Empire) and notaries and lawyers serving the councils (in Italy, Spain, and France) were most numerous. Their work was intimately linked to the government, and the heads of the chancelleries were certainly part of the government. Leading examples of such chroniclers include Gottfried → Hagen in Cologne, Thüring → Fricker in Berne, Johannes → Lindau in Gdańsk (secretary of the council), Peter → Eschenloer in Breslau, Niklaus → Floreke in Lüneburg and Niclaus → Rüschi in Mulhouse and later in Basel. Other chronicles were written by employees of

the chancellery, often under the supervision of their superiors who might find the time to organize but not to actually write the chronicle. Hermen → Bote, whose historical writings several times led him into trouble with the government of Braunschweig, and Diebold → Schilling Sr. in Berne are certainly the best known examples. Schilling not only wrote several large-volume chronicles in his distinct regular handwriting, but also organized the artistic arrangement of his magnificent picture chronicles.

In this way, the context in which chronicles appeared gains importance: the intimate connection of town chronicle and town books reveals the highly pragmatic—legal and political—function of historical writing as well as the value attributed to the knowledge of friends and enemies, prizes, weather conditions, behaviour in battles, acquisitions, organization of public rituals, pageants, processions, and royal acts of grace. Keeping records, and explaining entries by referring to the context of events, might have stimulated clerks to put their entries in the conventional form of historical and therefore "true" writing. Very often, these entries were collected and processed by later authors in order to write more complete and coherent histories of their towns. The most prominent example of this kind of political historiography are the → London chronicles. The earliest of these, the *Cronica maiorum et vicecomitum Londoniarum* in the *Liber de Antiquis Legibus* (1274) was most probably written by Arnold FitzThedmar, custodian of the city records. Other examples are town books in a number of Hanseatic towns, and in Lucerne and Basel. The men to whom the town's records were entrusted became, by order of the council or of their own volition the chroniclers of the deeds of the town and their citizens.

Quite a number of clerks advanced, later in life, to become town council members. Hermann → Helewegh, for example, was first clerk, then member of the council of Riga and author of a typical town chronicle in the German tradition, and Johann Hertze was commissioned to write the → *Lübecker Ratschronik* before he became a member of the council. These and other examples suggest that the commissioning of a chronicle to a trustworthy person might not only precede but actually be the opening to a subsequent career within the government. It is therefore important to note the position of a chronicler within the political structure of the town the moment he devised and completed his work. Like the clerks,

medieval councilmen could write either in their role as urban rulers or in their role as members of the social elite and heads of a family whose male members would, predictably, follow in their footsteps as heads of the city. However, these roles were hard to separate as the leading members of medieval towns considered themselves "the town". The fact that the margins between town chronicle and family chronicle become blurred is certainly reflected in the fluctuating terms used for individual chronicles in the secondary literature. Numerous councilmen wrote for the benefit of the council and the citizenship as a whole (but always with an eye on their own role), among them Gerhard → Dacher and → Heinrich von Tettikofen in Konstanz, Benedict Tschachtlan and Heinrich Dittlinger in Bern, and Nickel → Güntzel in Görlitz.

By the end of the fifteenth century, as the identification with the town and literary occupations both reached larger groups of the population, town chroniclers might also be found among the more humble members of the urban community. Their intended audience was not so much "the town" as embodied in the council, but the "honest citizens" as found in the guilds and other communal institutions the writer participated in. The impetus to write were "noteworthy events", and the content of these chronicles normally did not span the entire history of the town since its foundation. Therefore, Luca → Landucci, apothecary, and Simone → Filipepi, employee in various enterprises, concentrated their works on Savonarola's rule. The continuator of Gerold → Edlibach's chronicle in Zürich, most probably a member of the greater council and therefore of a guild, described in great length an official visit of Zürich's worthies to Basel and festivities including a shooting competition and a lottery that attracted ten thousand visitors to his town.

A related pattern can be observed in writings of members of the Jewish communities. The chronicles describing the persecutions of the Jews in the European towns during the crusades were exclusively addressed to the Jewish communities themselves in order to keep the memory of the dead and the suffering alive. They are, therefore, not town chronicles in the usual sense of the word. However, the most important chronicles from Mainz and Bonn (→ Solomon bar Simon, → Eliezer bar Nathan and the → Mainz Anonymus on the persecutions during the first crusade 1096, → El'azar bar Yudah ben Kalonymos on the

persecutions during the third crusade 1187 and → Ephraim bar Yaqob of Bonn on the events during the second crusade 1146/47) present crucial events in the history of a large number of towns especially in the German lands and France, and they do so from the point of view of a group that shared the urban space with the Christian inhabitants of the cities.

4. Subject

Town chronicles tell, by definition, deeds of and events in the town. Their authors might have drawn some of their information from world and regional chronicles, courtly literature or even the → Bible, but by aiming at the town, they transformed the matter they used. But to a large extent, town chronicles relied on town records and on eyewitness accounts. Chronicles written by town clerks and members of the councils are characterized by their double connection to the archive. Not only did their authors have access to the town's records (the "charters in the town's chest", in Justinger's wording), but a number of actual *Ratschroniken* (→ *Lübecker Ratschronik*, → *Görlitzer Ratsannalen*, → *Landshuter Ratschronik*, → *Münchener Ratsprotokolle*, → *Zerbster Ratschronik*, → *Chronikalien der Stadtbücher von Luzern*, → *Chronikalien der Stadtbücher von Basel*, → *Chronik im Weißen Buch von Sarnen*) appear almost like annotated and commented copies of politically relevant documents. The councils might therefore treat them like town books, censor them, or restrict access. Depending on the scope of the chronicle, the ability of its author, his models, his sources, and the interests at stake, a chronicle might span the entire period since the creation of the world and therefore integrate the history of the town into salvation history. A most influential model in southern Germany and Switzerland was Jacob Twinger of Königshofen. However, in the course of the reception of Twinger's chronicle, the element of universal history was pushed into the background, leaving only the invocation of God and the Saints in the prologues.

Often, town chronicles concentrated on one central conflict. A typical topic is the struggle against the overlord for urban emancipation. Decisive battles against enemies threatening the fledgling community might even be at the core of an entire urban chronicle tradition. This is the